

Hebrews 4

written and compiled by Gary Kukis

Hebrews 4:1–16

The Rest, the Word and the High Priest

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Hebrews 4:1–2](#)

[Hebrews 4:3–5](#)

[Hebrews 4:6–7](#)

[Hebrews 4:8–11](#)

[Hebrews 4:12](#)

[Hebrews 4:13](#)

[Hebrews 4:14–16](#)

These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Hebrews 4 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Hebrews, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: There are three topics covered in this chapter: (1) the promise of the rest for this **dispensation**; (2) the Word of God is alive and powerful; and (3) Jesus is our great **High Priest**.

Bible Summary: Let us fear lest anyone fails to reach the promised rest. The word of God judges the heart. So we boldly approach the throne of grace.¹

This should be the most extensive examination of Hebrews 4 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

| Date | Events | Historical Events | Rome |
|------------|--|---|--|
| A.D. 65–67 | Hebrews was written around the time of the final imprisonment of Paul and his death. The letter was written before the destruction of Jerusalem (A.D. 70). | Beginning of Jewish revolt against Rome Vespasian (69–79 A.D.) | Nero (54–68 A.D.) Galba (68–69 A.D.) Otho (January–April 69 A.D.) Aulus Vitellius (July–December 69 A.D.) Vespasian (69–79 A.D.) |

We do not know who wrote the book of Hebrews; but it was almost certainly not Paul.

Quotations:

Outline of Chapter 4:

Preface
Introduction

- vv. 1–11 Endeavor to Enter into the Rest of God
- vv. 12–13 The Word of God
- vv. 14–16 Jesus is our Great High Priest

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface **Preface**
 Preface **Brief Overview**
 Preface **Quotations**

Introduction **Titles and/or Brief Descriptions of Hebrews 4** (by Various Commentators)
 Introduction **Brief, but insightful observations of Hebrews 4** (various commentators)
 Introduction **Fundamental Questions About Hebrews 4**

Introduction **The Prequel to Hebrews 4**

¹ From <https://biblesummary.info/hebrews> accessed September 19, 2022.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

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- Summary [A Set of Summary Doctrines and Commentary](#)
- Summary [Why Hebrews 4 is in the Word of God](#)
- Summary [What We Learn from Hebrews 4](#)
- Summary [Jesus Christ in Hebrews 4](#)
- Summary [A Brief Review of Hebrews 4](#)
- Summary [Key Principles for the Translation of the Tree of Life Version](#)
- Summary

- Addendum [Living the Christian Life](#)
- Addendum [The Doctrine of Human Good](#)
- Addendum [The Doctrine of Divine Good \(mostly from James Allen\)](#)
- Addendum [Related Links To Human Good and Divine Good](#)
- Addendum [The Doctrine of the Sabbath Day](#)
- Addendum [A Complete Translation of Hebrews 4](#)
- Addendum
- Addendum [Doctrinal Teachers Who Have Taught Hebrews 4](#)
- Addendum [Word Cloud from the Kukis Paraphrase of Hebrews 4](#)
- Addendum [Word Cloud from Exegesis of Hebrews 4](#)

| Chapter Outline | | Charts, Graphics and Short Doctrines | |
|---------------------------------------|----------------------------------|---|--|
| Beginning of Document | Verse Navigation | Introduction and Text | |
| First Verse | Chapter Summary | Addendum | |
| www.kukis.org | | Exegetical Studies in Hebrews | |

| Doctrines Covered or Alluded To | | | |
|---------------------------------|--|--|--|
| | The Importance of Bible Doctrine | Laws of Divine Establishment | |

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter

[Genesis 25](#)

[Psalm 95](#)

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms

| | |
|--|--|
| Anthropopathism | An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary . |
| Apostle, Apostles, Apostleship | The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?) . |
| Canaan, the Land of Promise | Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly). |
| Church Age | The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See also the doctrine of Dispensations (HTML) (PDF) (WPD). |
| Dispensation | A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel . See the doctrine of Dispensations (HTML) (PDF) (WPD). |
| Divine Viewpoint | Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8-9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD). |

| Definition of Terms | |
|--|---|
| The Exodus Generation | <p>The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i>. They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.</p> <p>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i>.</p> |
| Faith-rest | <p>Faith-rest is placing your trust in God, in His Word, in His promises or in Bible doctrine, and you step back and allow God to keep His Word, or fulfill His promises, or vindicate the doctrine which is in your soul. See the Doctrine of Faith-Rest (HTML) (PDF) (WPD). Doctrine of the Faith-rest Drill (Cherreguine Bible Doctrine Ministries); (Divine Viewpoint.com); (Robert McLaughlin).</p> |
| Gen X | <p>This is a short and clever reference to the generation of the Exodus. I was going to try to represent this as Gen Ex, but that looked too much like I was just naming the first two books of the Bible. At least with Gen X, most understand that we are speaking of a specific generation. Gen X stands for generation exodus; the generation of adults (20 and older) who left Egypt with Moses. Their children with them and the children born in the wilderness will be called the generation of promise.</p> |
| Hebrew v. Jew Hebrews v. Jews | <p><i>Hebrew</i> is an Old Testament designation of the people descended from Abraham, Isaac, and Jacob. <i>Jew</i> is a later term, referring to the same people, which has its origins in the name <i>Judæa</i>. I primarily use the first term in OT studies and the second terms in NT studies (and for current references to the same people).</p> |
| High Priest | <p>From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p> |
| Judaizers | <p>The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).</p> |
| The Law of Moses | <p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p> |

| Definition of Terms | |
|---|---|
| Messiah | The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2) |
| Negative Volition | There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD). |
| Rebound (Restoration to fellowship with God) | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF). |
| The Sabbath | The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis—Doctrine of the Sabbath Day (HTML) (PDF) (WPD). |
| Sin nature | The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ³) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature) |
| Spiritual Life | The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin) |

³ You will have to do a search on this page.

| Definition of Terms | |
|--|--|
| <p>Type, Typical, Antitype, Typology, Typological</p> | <p>A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac’s birth was the <i>type</i>; our Lord’s birth was the <i>antitype</i>, which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i>, an adjective, is, <i>of or relating to typology or types</i>. See Typology (HTML) (PDF) (WPD).</p> |
| <p>Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p> | |
| <p>Chapter Outline</p> | <p>Charts, Graphics and Short Doctrines</p> |

An Introduction to Hebrews 4

Introduction: Hebrews 4 can be broken down into three sections. The first section it is all about the rest which is offered in this dispensation. This rest was offered to the **Exodus generation**, but they rejected it because they did not mix the promises of God with faith. As a result, they never advanced in the **spiritual life**. The spiritual state of **Gen X** (the older members of the Exodus generation) was one of rebellion. They rejected God and His provisions; and, therefore, they rejected His rest. We, as believers in this dispensation, are not to reject His rest.

The writer of Hebrews quotes from the Old Testament—that is, the Word of God, more than any other writer of Scripture. He is attempting to show the Jewish believers that they can look to their writings to find Jesus. Therefore, the Word of God is alive and power, and can even look inside this generation of believers and see their intents and underlying motivations.

The final section of this chapter is all about Jesus being our High Priest. Now, there are two ways to approach this: the writer could say, *the High Priest is a type of Messiah*; but the High Priest of the **Jews** at this time had so distorted Scripture, that **typology** is not brought into the picture.

A title or one or two sentences which describe Hebrews 4.

Titles and/or Brief Descriptions of Hebrews 4 (by Various Commentators)

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[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Hebrews 4 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Hebrews 4

Some of these questions may not make sense unless you have read Hebrews 4. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Hebrews 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Hebrews 4

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Hebrews 4

| Place | Description |
|-------|-------------|
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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

| Item | Date; duration; size; number |
|------|------------------------------|
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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At this point, we begin to gather up more details on this chapter.

A Synopsis of Hebrews 4

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Hebrews 4 (Various Commentators)

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Outlines and Summaries of Hebrews 4 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Hebrews 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Hebrews 4 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Hebrews 1–24)

| Scripture | Text/Commentary |
|------------|-----------------|
| Hebrews 1 | |
| Hebrews 2 | |
| Hebrews 3A | |
| Hebrews 3B | |
| Hebrews 4A | |
| Hebrews 4B | |
| Hebrews 5A | |
| Hebrews 5B | |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

I began to include Benjamin Brodie’s original translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Hebrews, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead

write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Endeavor to Enter into the Rest of God

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Therefore, let us be fearing lest [there be] a continual forsaking of a promise to enter into a rest of Him. Might keep on thinking any one of you (all) have fallen short. For even we keep on being announcements of good news having been proclaimed [to us] even as them; but has not been a profit the word of the hearing of them, not having mixed the faith with the things being heard.

Hebrews
4:1–2

Kukis nearly literal:

Therefore, let us keep fearing lest [there be] a continual forsaking of the promise to enter into His rest. Any one of you (all) might keep on presuming to have fallen short [of it]. For even we keep on having declarations of good information having been proclaimed [to us] even as they [had], but the word had not been profitable of their hearing, not having combined the faith with the things being heard.

Kukis paraphrase

Therefore, we ought to be concerned so that we do not forsake the promise of entering into His rest in this life. Anyone of you might seem to fall short of it. Here is why: even though we keep on having teachings of good information, just as the Exodus generation had had, this word that they heard was not profitable to them, as they did not combine faith with the things they kept on hearing.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings

rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

| | |
|--|--|
| Westcott-Hort Text (Greek) | Therefore, let us be fearing lest [there be] a continual forsaking of a promise to enter into a rest of Him. Might keep on thinking any one of you (all) have fallen short. For even we keep on being announcements of good news having been proclaimed [to us] even as them; but has not been a profit the word of the hearing of them, not having mixed the faith with the things being heard. |
| Complete Apostles' Bible | Therefore let us fear, lest while the promise remains to enter into His rest, anyone of you seems to have fallen short. For indeed we have had the gospel preached to us just as those also; but the word which they heard did not profit those, not having been mixed with faith in those having heard it. |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . Let us fear therefore lest, the promise being left of entering into his rest, any of you should be thought to be wanting. For unto us also it hath been declared in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard. |
| V. Alexander's Aramaic T. Eastern Aramaic Mnscrip ⁵ James Murdock's Syriac NT | . . Let us fear, therefore, lest while there is a firm promise of entering into his rest, any among you should be found coming short of entering. For to us also is the announcement, as well as to them: but the word they heard did not profit them, because it was not mingled with the faith of those who heard it. |
| Original Aramaic NT ⁶ | Let us fear, therefore, lest, while The Promise of entering into his rest stands, any of you should be found to come short of entering. For we also were evangelized as they were, but the word did not benefit those who heard, because it was not joined with faith by those who heard it. |
| Plain English Aramaic Bible Lamsa Peshitta (Syriac) | . . |

Significant differences:

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

⁵ From <https://www.thearamaicscriptures.com/>

⁶ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English Let us then, though we still have God's word that we may come into his rest, go in fear that some of you may be unable to do so.

And, truly, the good news came to us, even as it did to them; but the hearing of the word did them no good, because they were not united in faith with the true hearers.

Bible in Worldwide English We still have Gods promise that people will go into his resting place. So let us take care that not one of you will be kept out.

The good news has been told to us just as it was told to the people in the desert. But the message which they heard did not do them any good. Even though they heard it, they did not believe it.

Easy English

Easy-to-Read Version–2008 .
And we still have the promise that God gave those people. That promise is that we can enter his place of rest. So we should be very careful that none of you fails to get that promise. Yes, the good news about it was told to us just as it was to them. But the message they heard did not help them. They heard it but did not accept it with faith.

God's Word™

God's promise that we may enter his place of rest still stands. We are afraid that some of you think you won't enter his place of rest. We have heard the same Good News that your ancestors heard. But the message didn't help those who heard it in the past because they didn't believe.

Good News Bible (TEV)

Now, God has offered us the promise that we may receive that rest he spoke about. Let us take care, then, that none of you will be found to have failed to receive that promised rest. For we have heard the Good News, just as they did. They heard the message, but it did them no good, because when they heard it, they did not accept it with faith.

The Message

NIRV

New Life Version

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

The promise to enter the place of rest is still good, and we must take care that none of you miss out. We have heard the message, just as they did. But they failed to believe what they heard, and the message did not do them any good.

The Living Bible

New Berkeley Version

New Living Translation

The Passion Translation

.
.
. Now God has offered to us the same promise of entering into his realm of resting in confident faith. So we must be extremely careful to ensure that we all embrace the fullness of that promise and not fail to experience it. For we have heard the good news of deliverance just as they did, yet they didn't join their faith with the Word. Instead, what they heard didn't affect them deeply, for they doubted.

UnfoldingWord Simplified T.

Therefore, let us be very careful so that none of you might seem to have failed to reach the promise left behind for you to enter God's rest.

For we were told the good news just as they were. But that message did not benefit those who did not unite in faith with those who obeyed. [Other versions read, But that message did not benefit those who heard it without joining faith to it.]

Williams' New Testament⁷ So let us fear that when the promise for us to be admitted to His rest is still remaining valid some one of you may be found to have missed it. For we have had the good news told to us as well as they, but the message heard did them no good, because they were not by faith made one with those who heeded it.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version So we should be afraid that as a promise is left to go into His resting place, some from you may not ever seem to have lacked *it*.
 You see, we are also *people* with whom the good news has been shared, exactly as those *people* also *were*, but the message of what was heard didn't benefit those *people* who had not been mixed together with the trust with the *people* who heard.

Common English Bible .
 Len Gane Paraphrase⁸ Therefore, let us be very careful, lest, since the promise of entering into his rest still remains, any of you perhaps will fall short of it.
 For the good news was spoken to us as well as to them, but the message heard [by them] did not benefit them, [because it was] not united with faith in those who heard it, yet we who have believed enter rest, just like he said, "As I have sworn in my wrath, those people will never enter into my rest," even though the works were finished from the foundation of the world. V. 3 is included for context.

A. Campbell's Living Oracles Wherefore, let us be afraid, lest a promise of entrance into the rest, being left, any of you should seem to fall short of it.
 For glad tidings have been proclaimed to us, as well as to them: but the word which they heard did not profit them; not being mixed with faith in them who heard it.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament We must, therefore, be very careful, though there is a promise still standing that we shall enter upon God's Rest, that none of you even appear to have missed it.
 For we have had the Good News told us just as they had. But the Message which they heard did them no good, since they did not share the faith of those who were attentive to it.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible Therefore, while the promise of entering His rest still stands, let us be careful that none of you be deemed to have fallen short of it.
 For we also received the good news just as they did; but the message they heard was of no value to them, since they did not share the faith of those who comprehended it.

Christian Standard Bible .
 Conservapedia Translation .
 Evangelical Heritage V. .
 Ferrar-Fenton Bible .
 Free Bible Version⁹ Therefore let's take care to make sure that even though God has given us his promise of entering his rest, none of you miss out!

⁷ William's New Testament - 1937 by Charles B. Williams.

⁸ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

⁹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

| | |
|---|--|
| God's Truth (Tyndale) International Standard V | <p>For we've heard the good news just like they did, but it didn't help them because they didn't accept and trust in what they heard.</p> <p>.</p> <p><i>We Must Enter the Rest</i></p> <p>Therefore, as long as the promise of entering his rest remains valid, let us be afraid! Otherwise, some of you will fail [Lit. afraid lest someone among you fails] to reach it, because we have had the good news told to us as well as to them. But the message they heard did not help them, because they were not united by faith with those who listened to it.</p> |
| Lexham Bible Montgomery NT | <p>.</p> <p>Let us be on our guard, then, though there is a promise still standing of being admitted to his rest, lest any one of you should be found to have come short of it. For the Good News is come to us just as it did to them. But the message they heard was of no benefit to them, because they did not share the faith of those who gave heed to it.</p> |
| NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT | <p>.</p> <p>Let us fear, therefore, lest at any time a promise being left us of entering into his rest, any one of you should seem to come short.</p> <p>For we have also received the good news as they did; but the word of the report did not profit them, not being accompanied with faith in those who heard.</p> |
| The Spoken English NT ¹⁰ UnfoldingWord Literal Text Urim-Thummim Version | <p>.</p> <p>Let us therefore fear, unless a promise being left us of entering into his Resting Place, any of you should seem to come short of it. Because to us was the Good News announced, as well as to them: but the Word heard did not profit them, not being mixed with Faith in them that heard it.</p> |
| Weymouth New Testament | <p>Therefore let us be on our guard lest perhaps, while He still leaves us a promise of being admitted to His rest, some one of you should be found to have fallen short of it. For Good News has been brought to us as truly as to them; but the message they heard failed to benefit them, because they were not one in faith with those who gave heed to it.</p> |
| Wikipedia Bible Project Worsley's New Testament | <p>This project apparently quit in the middle of Hebrews 2.</p> <p>Let us therefore fear least a promise being left <i>us</i> of entering into his rest, any of us should seem to fall short of it: for we are graciously offered <i>it</i>, as they also were. But the word, which they heard, did not profit them, not being mixed with faith in them that heard <i>it</i>.</p> |

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹¹ .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible—1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

¹⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

| | |
|-----------------------------------|---|
| Complete Jewish Bible | . |
| exeGesés companion Bible | . |
| Hebraic Roots Bible ¹² | Therefore, Let us fear, lest while the promise of entering into His rest remains, lest some among you find they are falling short from entering. For, indeed, we have had the good news preached to us, even as they also; but the Word did not profit those hearing it, not having been mixed with faith in the ones who heard. |
| Holy New Covenant Trans. | The promise of going into God's place of rest is still open, but we should be careful. If you're not, some of you might not make it. We were told good news as they were, but the message they heard did not help them because they didn't believe it. |
| The Scriptures 2009 | Therefore, since a promise remains of entering into His rest, let us fear lest any of you seem to have come short of it. For indeed the Good News was brought to us as well as to them, but the word which they heard did not profit them, not having been mixed with belief in those who heard it. |
| Tree of Life Version | Let us fear then! Though a promise of entering His rest is left open, some of you would seem to have fallen short. For we also have had Good News proclaimed to us, just as they did. But the word they heard did not help them, because they were not unified with those who listened in faith. |

Weird English, Old English, Anachronistic English Translations:

| | |
|--------------------------------------|--|
| Accurate New Testament ¹³ | ...[We] may fear so not so being left promise {us} to enter to the rest [of] him may suppose Someone from you* to have lacked {it} and for [We] are Having Been Informed as (And) Those {were} but not benefits The Word [of] the hearing those not having been united [by] the faith [to] the [men] hearing {him}... |
| Alpha & Omega Bible | THEREFORE, LET US FEAR IF, WHILE A PROMISE REMAINS OF ENTERING HIS REST, ANY ONE OF YOU MAY SEEM TO HAVE COME SHORT OF IT. FOR INDEED WE HAVE HAD GOOD NEWS PREACHED TO US, EVEN AS THEY ALSO; BUT THE WORD THEY HEARD DID NOT PROFIT THEM, BECAUSE IT WAS NOT UNITED BY FAITH IN THOSE WHO HEARD. †(Many people do not keep the 7th day holy unto the lord as instructed in the 10 commandments because they do not have the faith & belief in Jesus to provide for their necessities to make up for lost work.) ¹⁴ |
| Awful Scroll Bible | Let us consequently fear, not-lest-at-any-time, the heralding-before is being accordingly-left- us -behind, at any time to come-towards into His ceasing-down; some out of yours may be supposed to have been deficient of it. Indeed, for we are having been heralded-the-Good-Tidings, wholly-accordingly-to-that even-they, however the Word heard is of no value to them, not having been mingled-with Confidence of them hearing. |
| Concordant Literal Version | We may be afraid then, lest at some time, a promise being left of entering into His stopping, anyone of you may be seeming to be deficient." For we also have been evangelized, even as those also. But the word heard does not benefit those hearers, not having been blended together with faith in those who hear." |
| exeGesés companion Bible | <u>The SHABBATH OF ELOHIM</u> So awe, lest ever a pre-evangelism of entering his shabbath remains, |

¹² There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

¹³ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

¹⁴ One of the central points of this book is, we are no longer under the Law; and yet, this translation places everyone under the Law as a part of the Christian life.

any of you think you fell behind.
 For we were evangelized exactly as they:
 but the word they heard benefited them not,
 not being co-mingled with the trust
 by them who heard it.

Orthodox Jewish Bible

Therefore, let us walk in yir'at Shomayim, for fear that, while the havtachah (promise) of entering the menuchah of Hashem is still open, anyone of you should seem to have fallen short of it.

For indeed we have had Besuras HaGeulah preached to us, just as they did also; but the Dvar Hashem preached did not make that generation benefit, because hearing did not form an agudah with emunah [faith].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

.
 So, as long as God's promise of entering into a state of rest with Him [still] remains, we should fear that someone among you will appear [in the end] to have fallen short of [attaining] it. [Note: In this section "entering into rest" refers to Israel entering Canaan (verses 6, 8) and to Christians entering heaven (verses 3, 9) . The "Sabbath day rest" is presented as a type of both]¹⁵. For we [Christians] have had the good news [about resting with God] preached to us, just as the Israelites [had good news proclaimed to them. See 1:16-19]. But the message they heard did not benefit them, because it was not coupled with faith by those who heard it.

Benjamin Brodie's trans.¹⁶

Therefore, let us be concerned [out of fear and respect], that having been left with the promise [unclaimed] of entering into His rest [rest of faithfulness and obedience], some of you might be inclined through subjective thinking [erroneous over-assessment of one's spiritual status] to come short of it [fail to reach the goal because you quit before you were finished].

For we [growing believers] also reside, having ourselves heard the good news [teaching on inheritance-salvation], just as they also [the Exodus generation], but the Word of hearing [Bible doctrine taught by Moses] did not profit them [fell on deaf ears], because it was not united with faith [doctrine builds upon doctrine to create a system, structure or edification complex] by those who heard [negative volition prevented the doctrinal system from being constructed in the mentality of the soul].

The Expanded Bible
 Jonathan Mitchell NT

.
 With [the] announced promise to enter into His rest (or; the ceasing which is Him) continuing in being remaining left behind down on this level [for us] and fully left [open], we should, then, be at once caused to fear (= take respectful care and be attentive), lest at some point anyone from among you folks may be appearing (or: seeming; or: being of the opinion) to have been behind (to have come to be in the rear; or: to be deficient; or: = to have missed it)!

For you see, we are people having been addressed with goodness (or: being brought a message of ease and well-being), even as those folks, also. But the Word (or: message; thought; idea; Logos) which they heard did not profit (or: benefit) those folks – [it] not having been mixed and blended together with faith, trust or loyalty in (or: by; for; with) those at that time hearing [it]. [with other MSS: – {they} not being folks that had been co-mingled by conviction and loyalty with those paying attention and listening.]

Syndein/Thieme

¹⁵ Wrong, the rest spoken of is *not* analogous to Christians entering into heaven. The book of Hebrews is not all about evangelism. In fact, it has very little to say about evangelism (a person who wants to go to heaven would want to be evangelized and saved).

¹⁶ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

Translation for Translators .
The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

The Rest that Remains for the People of God

Therefore let us fear, while there [*Here “while ” is supplied as a component of the participle (“remains”) which is understood as temporal] remains a promise of entering into his rest, that none of you appear to fall short of it . For we also have had the good news proclaimed to us [Literally “for we are also having had the good news proclaimed”], just as those also did , but the message they heard [Literally “of hearing”] did not benefit them, because they [*Here “because ” is supplied as a component of the participle (“united”) which is understood as causal] were not united with those who heard it in faith.

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham’s Emphasized B. .

The Spoken English NT¹⁷

Entering the Rest That God Has Promised

So let’s be extremely careful. Because the promise of coming into God’s rest is still open, and none of you should appear to miss out on it.^a

After all, we’ve had the good news preached to us just like them. But the message they heard didn’t benefit them-because they weren’t united^b in faith with those who truly listened to it.^c

a. Or “should be judged to fall short” (by God). The implication is that a person’s own negligence can theoretically deprive them of entrance.

b. Lit. “they weren’t mixed together,” or “they didn’t mix together”

c. Lit. “...didn’t benefit them, not being bonded [or “mixed together”] in faith with those who listened”. “Listened,” here, has to mean “really listened,” or “obeyed”. Later mss have, “...didn’t benefit them, because it wasn’t combined with faith within the listeners”.

Wilbur Pickering’s New T.

Therefore we should fear, since a promise of entering His rest still stands, lest any one of you should expect to have come short of it.¹

There is still a promised rest

Really, because we are continually hearing good news² just like they did, but the word that they heard did not profit them, since they were not intimately united with the faith of those who obeyed.

(1) This verse is a continuation of the whole preceding paragraph that emphasizes the need to persevere in faith, so as to enter the rest. If someone decides he has already fallen short, he will likely give up, stop trying.

(2) Strictly speaking it should be “we are continually being good-newsed / evangelized”, but to try to make a verb out of ‘good news’ is awkward; on the other hand ‘evangelize’ has the connotation of preaching the Gospel to an unbeliever, which is not the point here. I take the ‘good news’ here to be God’s Truth, on any and all topics.

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, we should fear, lest perhaps, a promise being open to enter into His rest, any of you might seem to come short.

For truly, we have had the gospel preached to us, even as they also did; but the preaching of the word did not profit them because it was not mixed with faith in those who heard.

¹⁷ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

| | |
|---|---|
| Analytical-Literal Translation | Therefore, since a promise has been left [fig., remains] to enter into His rest, let us fear lest anyone of you _p seems to have come short. For we also have had the Gospel proclaimed [to us], even as they; <u>but</u> the word [which they] heard was of no use to them, it not having been mixed with faith by the ones having heard. |
| Berean Literal Bible | . |
| Bond Slave Version | . |
| C. Thomson updated NT | . |
| Charles Thomson NT | Let us therefore be afraid, lest having a promise left of entering into His Rest any of us should fall short of it. For we have had the glad tidings proclaimed to us, as they also had; but the word which they heard did not profit them; as it was not mixed up with belief by the hearers. |
| Context Group Version | Let us fear therefore, lest perhaps, a promise remaining of entering into his rest, any one of you (pl) should seem to have come short of it. For indeed we have had the imperial news proclaimed to us, even as they also [did]: but the word of hearing did not profit those who were not united in the trust with those that heard. |
| English Standard Version Far Above All Translation ¹⁸ | . So let us fear in case, although a promise of going in to his rest remains <i>open</i> , any <i>one</i> of you should appear to have failed to <i>obtain it</i> . For indeed we are <i>those who have</i> had the gospel preached to us, as also are they. But the word heard did not benefit them because they were not united in faith with those <i>who had heeded it</i> . |
| Green's Literal Translation | . |
| Literal New Testament | . |
| Literal Standard Version | . |
| Modern English Version | . |
| Modern Literal Version 2020 | Therefore, <i>since</i> a promise is left to enter into his rest, let us fear lest anyone out-of-you ^o seem to have come-short of <i>it</i> . For* we also are having the good-news proclaimed <i>to us</i> , just-as they also <i>had</i> . But the word of hearing did not profit them, not having been mingled together-with the faith in those who heard <i>it</i> . |
| Modern KJV | . |
| New American Standard B. | . |
| New European Version | . |
| New King James Version | . |
| NT (Variant Readings) | Let us fear therefore, lest, a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had good news preached unto us, even as also they: but the word of hearing did not ^o profit them, because it was not united by faith with them that heard. ^o Byz.-profit them, not being mixed with faith in them that heard.; Psalm 95:11; Genedsis 2:2 |
| Niobi Study Bible | Be Sure to Enter the (Promised) Rest Let us therefore fear, lest, a promise being left to us of entering into His rest, any of you(p) should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed (united) with (by) faith in those who heard it. |
| Revised Young's Lit. Trans. | . |
| R. B. Thieme, Jr. translation | Therefore let us fear, lest at any time a promised blessing being unclaimed of entering into his rest, anyone from among you should think subjectively to the point of defaulting [this is reversionism]. The one having looked intently [concentrated] on |

¹⁸ Online: <http://www.faraboveall.com/> by Graham Thomason.

the perfect law of freedom [Bible teaching], and having persisted, the one having become not a hearer of oblivion, but a doer of work [Bible doctrine going into the various areas of the soul where growth is involved], this one shall be happy in the action of doing [happiness in the function of GAP].

A Voice in the Wilderness

Therefore, since a promise remains of entering His rest, let us fear so that none of you should show evidence of falling short.

For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

Updated Bible Version 2.17 .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .
 Young's Updated LT .

The gist of this passage:

1-2

| Hebrews 4:1a | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i>] | <i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i> | 1 st person plural; aorist (deponent) passive subjunctive | Strong's #5399 |
| oun (οὖν) [pronounced <i>oon</i>] | <i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i> | adverbial particle | Strong's #3767 |
| mêpote/mêpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i>] | <i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i> | adverbial conjunction | Strong's #3379 |
| kataleipō (καταλείπω) [pronounced <i>kat-al-Ī-po</i>] | <i>forsaking, leaving [behind], the one abandoning, reserving; leaving down</i> | feminine singular, present passive participle; genitive/ablative case | Strong's #2641 |
| epaggelia (ἐπαγγελία) [pronounced <i>ehp-ang-ehl-EE-ah</i>] | <i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i> | feminine singular noun, genitive/ablative case | Strong's #1860 |

Translation: Therefore, let us keep fearing lest [there be] a continual forsaking of the promise...

The writer of Hebrews uses the editorial *we* here, but he really means, *you Hebrews who are trying to live the spiritual life by following the Law of Moses*. When he says, *let us keep on fearing*, it sounds like less of an accusation.

The people to whom this is written are continually forsaking or abandoning the promise. Here, the writer speaks of a very specific promise, named in v. 1b:

| Hebrews 4:1b | | | |
|---|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>] | <i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i> | aurist active infinitive | Strong's #1525 |
| eis (εἰς) [pronounced <i>ICE</i>] | <i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| tên (τὴν) [pronounced <i>tayn</i>] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |
| katapausis (κατάπαυσις) [pronounced <i>kat-AP-w-sis</i>] | <i>rest, repose, place of rest, resting place</i> | feminine singular noun, genitive/ablative case | Strong's #2663 |
| αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |

Translation: ...to enter into His rest.

There is a promise to enter into God's rest, and the Hebrews need to be fearful that they might be forsaking this promise.

Many have screwed up the interpretation of this, as they keep trying to present this as if this is an evangelistic message. "Don't forsake the promise of an eternal rest," is how many present this; and that is not quite right. This is presented in such a way that, the gospel message could be found here by some; yet there is a larger message for those who have already heard the gospel and have believed.

Among the Hebrew people, there are two classes of people: those who have believed in the Lord Jesus Christ and those who have not. The recipients of this letter, for the most part, are believers. Like in any church, there are often a few unbelievers in the congregations in Jerusalem and Judæa. But, for the most part, it is believers who are hearing this message taught.

Although the gospel message is good for even the believer to hear, there is not some special aspect of it being taught here.

So, even though there are a handful of unbelievers who might hear this, understand it to be the gospel, and believe; this is mostly written to groups of evangelized believers. We know that these believers have had **Judaizers** come to them and try to distort the Christian life after salvation. For gentile believers, they are being taught to be circumcised and to follow the Law of Moses (we read about this in the letter to the Galatians).

Because these are Jewish believers, they have been circumcised from birth—so that is not an issue in this letter as it is to the believers in Galatia. However, the other issue is the Christian life. How is that to be lived; and that is what is being addressed here.

In other words, we are not talking about eternal rest here; we are talking about the Christian rest which we enter into as believers while alive on this earth.

As an unbeliever, your life would be marked by great ups and downs, depending upon what was happening in your life. Who was up in your grill, what problems were you experiencing, what good times were you having? All of these things affected your general mood.

I named some very small things, compared to what the Hebrew people are facing. They are facing national disaster. These people who have received this letter will see the national devastation come to their beloved city, Jerusalem. A million Jews will be killed.

How does a believer rest in these circumstances?

The author of Hebrews is not calling for his readers to die and go to heaven. So he is speaking of the rest which believers can enter into during their lives. There is a Christian rest.

The believer has the same God, the same Word of God, and the same promises. These things remain constant in our lives, even if the world appears to be coming apart all around us.

Application: I write this in 2022, and things look dire for our country. We appear to be facing great national disaster. The believer cannot be the person running around as if there is no hope, there is no solution; and that they are half wacked out, facing great potential disaster. When there are great disasters, it is believers who need to keep their heads on straight and need to function with cool heads and purpose. This is the Christian rest.

When a believer begins to enter the various stages of maturity, he is entering into the Christian rest. He is entering into a phrase of his life where he can face difficulties, hardships and even national disaster, but without falling apart and without becoming distressed and despondent.

The believer has the same God, the same Word of God, and the same promises. These things remain constant in our lives, even if the world appears to be coming apart all around us.

| Hebrews 4:1c | | | |
|---|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| dokéô (δοκέω) [pronounced <i>dohk-EH-oh</i>] | <i>to think, to imagine, to seem, to consider, to appear; to presume, to assume</i> | 3 rd person singular, present active subjunctive | Strong's #1380 |
| tís (τις) [pronounced <i>tihç</i>] | <i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i> | enclitic, indefinite pronoun; masculine singular adjective; nominative case | Strong's #5100 |
| ek (ἐκ) [pronounced <i>ehk</i>] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel. | | | |
| humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>] | <i>of yours, from you; concerning you; you, yourselves</i> | 2 nd person plural pronoun; genitive/ablative case | Strong's #5216 (genitive case of #5210) |

Hebrews 4:1c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---------------------------|-----------------|
| husterēō (ὑστερέω) [pronounced <i>hoos-ter-EH-oh</i>] | <i>to come late, to be behind; to lack, to be in need, to be in want; to fall short, to be deficient</i> | perfect active infinitive | Strong's #5302 |

Translation: Any one of you (all) might keep on presuming to have fallen short [of it].

Given the information which the writer of Hebrews has, there is concern that the Jewish believers are falling short of God's life planned for them.

There are two things which stand in the way of the believer in Jesus Christ: **negative volition** toward doctrine, so that the believer does not listen to the teaching of the Word of God. Of, negative volition when hearing the Word of God being taught. That is, the believer hears it, but chooses not to believe what he or she hears.

Hebrews 4:1 Therefore, let us keep fearing lest [there be] a continual forsaking of the promise to enter into His rest. Any one of you (all) might keep on presuming to have fallen short [of it]. (Kukis nearly literal translation)

Hebrews 4:2a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|--|
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| γάρ (γάρ) [pronounced <i>gahr</i>] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| esmen (ἔσμεν) [pronounced <i>ehs-MEHN</i>] | <i>we are: we have our being</i> | 1 st person plural, present indicative | Strong's #2070 (a form of Strong's #1510) |
| euaggelizō (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>] | <i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i> | masculine plural; perfect passive participle, nominative case | Strong's #2097 |
| katháper (καθάπερ) [pronounced <i>kath-AP-emotional revolt</i>] | <i>just as, according as, even as, as well as, exactly as</i> | adverb | Strong's #2509 |
| kakeinoi (κακεῖνοι) [pronounced <i>kahk-I-noy</i>] | <i>and they, they also, and them (other, them), even them, they also, them (also), (and) they</i> | masculine plural demonstrative pronoun; contraction; nominative case | Strong's #2548 |

Translation: For even we keep on having declarations of good information having been proclaimed [to us] even as they [had],...

Again, as in v. 1, a word is used which is most often applied to the proclamation of the gospel message. Here we have the masculine plural participle of euaggelizō (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*], which means, *announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]*. When using words to describe spiritual things, the **Apostles** and other writers of Scripture did not just make up words and then give them a meaning. They do not pull a word out of the air, like *snookerfrydog*, and decide that this refers to living the **faith-rest** life (or, *whatever*). They simply appropriated words already in use, and gave them new applications specific to Christian doctrine. So the declaration of good news became used for a presentation of the gospel message; but it could also stand in for the presentation of accurate doctrinal information. Strong's #2097.

Obviously, the unbeliever needs to hear the gospel message; but the believer needs spiritual information.

The writer of Hebrews is saying, "We keep on hearing proclamations of accurate doctrinal information." Believers in that era heard it, just as the Exodus generation heard accurate information being taught by Moses.

Here is the brilliance of this argument. Moses taught the Law. That was the accurate information for that time. Even the most legalistic believers is nodding his head thinking, *that's right; Moses taught the Law; that was accurate information*. But the true accurate information for that period of time was what was being taught by the Apostles and the teachers of these epistles. And that was not the Law of Moses.

| Hebrews 4:2b | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| allá (ἀλλά) [pronounced <i>ahl-LAH</i>] | <i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i> | adversative particle | Strong's #235 |
| ouk (οὐκ) [pronounced <i>ook</i>] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| ōphelēō (ὠφελέω) [pronounced <i>oh-feh-LEH-oh</i>] | <i>to help, to profit, to be of use; in the middle/passive, it means to be profited, to be beneficial, to be advantageous, to have advantage</i> | 3 rd person singular, aorist active indicative | Strong's #5623 |
| ho (ὁ) [pronounced <i>hoh</i>] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| logos (λόγος, ου, ὁ) [pronounced <i>LOHG-ohss</i>] | <i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i> | masculine singular noun, nominative case | Strong's #3056 |
| tês (τῆς) [pronounced <i>tayc</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| akoê (ἀκοή) [pronounced <i>ak-oh-AY</i>] | <i>hearing (the act, the sense or the thing heard); audience, ear, fame, which you heard, preached, report, rumor</i> | feminine singular noun; genitive/ablative case | Strong's #189 |

Hebrews 4:2b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|-------------------------|--|-----------------|
| ekeinous (ἐκείνους) [pronounced ehk-INE-oos] | <i>them, those</i> | 3 rd person masculine plural pronoun or remote demonstrative; accusative case | Strong's #1565 |

Translation: ...but the word had not been profitable of their hearing,...

The word being heard by the Exodus generation was not profitable to them; and, similarly, the word being heard by the Jewish people at this time—from the proper sources—was sound Bible doctrine.

Hebrews 4:2c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|-----------------|
| mē (μή) [pronounced may] | <i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |
| sunkeránnumi (συγκεράννυμι) [pronounced soong-ker-AN-noo-mee] | <i>mixing (up, together), commingling; uniting, combining; causing the several parts to combine into an organic structure, which is the body; uniting one thing to another; composing</i> | masculine plural, perfect passive participle, nominative case | Strong's #4786 |
| tê (τῇ) [pronounced tay] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i> | feminine singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| pistis (πίστις) [pronounced PIHS-tihs] | <i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i> | feminine singular noun; dative, locative or instrumental case | Strong's #4102 |
| tois (τοῖς) [pronounced toiç] | <i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i> | masculine plural definite article; dative, locative or instrumental case | Strong's #3588 |
| akoúô (ἀκούω)[pronounced ah-KOO-oh] | <i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i> | masculine plural, aorist active participle; dative, locative or instrumental case | Strong's #191 |

Translation: ...not having combined the faith with the things being heard.

What was the problem with the Exodus generation? They heard correct teaching from Moses, but they did not mix it with faith when they heard it. What is the problem with the Jewish believers in A.D. 67? They were hearing

correct information being taught by the Apostles and those chosen by them; but they were not believing it. You must not just hear correct doctrinal information; you must believe it!

Hebrews 4:2 For even we keep on having declarations of good information having been proclaimed [to us] even as they [had], but the word had not been profitable of their hearing, not having combined the faith with the things being heard. (Kukis nearly literal translation)

Hebrews 4:1–2 Therefore, let us keep fearing lest [there be] a continual forsaking of the promise to enter into His rest. Any one of you (all) might keep on presuming to have fallen short [of it]. For even we keep on having declarations of good information having been proclaimed [to us] even as they [had], but the word had not been profitable of their hearing, not having combined the faith with the things being heard. (Kukis nearly literal translation)

There is an *us* and a *them* specified here. *Us* refers to the writer of Hebrews and to other believers in the new age. The good news came to *us* and we believed it; that good news being, *Jesus died for our sins and provided us the way to God*.

However, there are those—particularly those in the Exodus generation—who heard the good news, but they did not believe it.

At this point, there is an analogy drawn which is not so obvious at first. The writer of Hebrews is not simply comparing Hebrews today (those reading this epistle) to the Hebrews during the time of Moses, but he is also drawing an analogy between saving faith and living faith.

Two generations of Hebrews are being looked at here, and almost everyone understands that. However, there is also a comparison being done between exercising saving faith in this era (by believing in Jesus Christ), and daily living faith among the Hebrews of the Exodus generation.

The writer of Hebrews is not saying, the Hebrews of the Exodus generation were not saved. They were saved! Otherwise, God would not have spent so much effort on them bringing them out of Egypt. They did not exercise a living faith, the faith-rest life.

In other words, there is a deficit of faith among Hebrews circa a.d. 67 and among Hebrews circa 1400 b.c. For this reason, many Hebrews hearing the words of this epistle have not yet exercised saving faith in Jesus Christ; and, similarly, many Hebrews in the Exodus generation did not ever enter into the faith-rest life (through a lack of faith).

Hebrews 4:1–2 Therefore, we ought to be concerned so that we do not forsake the promise of entering into His rest in this life. Anyone of you might seem to fall short of it. Here is why: even though we keep on having teachings of good information, just as the Exodus generation had had, this word that they heard was not profitable to them, as they did not combine faith with the things they kept on hearing. (Kukis paraphrase)

For we keep on entering into the rest, the ones believing, just as He had declared, “Even as I have sworn in the wrath of Me, if they will enter into the rest of Me.” Yet the works from a foundation of a world are coming to be. For He has said somewhere about the seventh—this (one): “Even rested the God in the day the seventh from all the works of Him.” And in this [place] again: “If they will enter into the rest of Me.”

Hebrews
4:3–5

For we, the ones who keep on believing, keep on entering into the rest, just as He has promised, “Just as I have sworn in My anger, they will not enter into My rest.” Yet [His] works from the foundation of the world are coming to be. For He said somewhere (else) about this seventh [day], “Even the God rested on the seventh day from all His works.” And in this [Bible] again [we read]: “They will not enter into My rest.”

We, the ones who keep on believing, also keep on entering into His rest, just as He has promised us: “Just as I have sworn in My anger, they—the ones who do not believe Me—will not enter My rest.” This is despite the fact that His works, planned out in eternity past, continue to come to pass. For He said elsewhere, “Even God rested on the seventh day from all of His works.” And, again from the Scriptures: “But they will not enter into My rest.”

Here is how others have translated this passage:

Ancient texts:

| | |
|---|--|
| Westcott-Hort Text (Greek) | For we keep on entering into the rest, the ones believing, just as He had declared, “Even as I have sworn in the wrath of Me, if they will enter into the rest of Me.” Yet the works from a foundation of a world are coming to be. For He has said somewhere about the seventh—this (one): “Even rested the God in the day the seventh from all the works of Him.” And in this [place] again: “If they will enter into the rest of Me.” |
| Complete Apostles Bible | For we who have believed enter that rest, as He has said: "So I swore in My wrath, they shall not enter My rest," although His works were finished from the foundation of the world. For He has said somewhere concerning the seventh day thus, "And God rested on the seventh day from all His works"; and again in this place: "They shall not enter My rest." |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . For we, who have believed, shall enter into rest; as he said: As I have sworn in my wrath: If they shall enter into my rest; and this indeed when the works from the foundation of the world were finished. For in a certain place he spoke of the seventh day thus: And God rested the seventh day from all his works. And in this place again: If they shall enter into my rest. |
| V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT | . But we, who have believed, do enter into rest. But as he said, As I have sworn in my wrath, that they shall not enter into my rest: for lo, the works of God existed from the foundation of the world. As he said of the sabbath, God rested on the seventh day from all his works. And here again, he said, They shall not enter into my rest.. |
| Original Aramaic NT | But we who believe enter into rest, but just as he said, "As I swore in my anger, they shall not enter my rest." For behold, the works of God have existed from the foundation of the world, According to what he said about the Sabbath*: "God rested on the seventh day from all his works." And here again he said: "They shall not enter my rest." |

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

| | |
|---|--|
| Bible in Basic English | For those of us who have belief come into his rest; even as he has said, As I said in my oath when I was angry, They may not come into my rest: though the works were done from the time of the making of the world. For in one place he has said of the seventh day, And God had rest from all his works on the seventh day; And in the same place he says again, They will not come into my rest. |
| Bible in Worldwide English | But we who believe, will go into that resting place of God. It is as God said, When I was angry, I said, "They will never go into my resting place." He said this even though his work had been finished ever since he had made the world. Here is what he said, somewhere in the holy writings, about the seventh day: And God rested on the seventh day after doing all his work. And now here he says again, They will never go into my resting place. |
| Easy English Easy-to-Read Version–2008 | . Only we who believe it are able to enter God's place of rest. As God said, "I was angry and made a promise: 'They will never enter my place of rest.'" But God's work was finished from the time he made the world. Yes, somewhere in the Scriptures he talked about the seventh day of the week. He said, "So on the seventh day God rested from all his work." But in the Scripture above God said, "They will never enter my place of rest." |
| God's Word™ | We who believe are entering that place of rest. As God said, "So I angrily took a solemn oath that they would never enter my place of rest." God said this even though he had finished his work when he created the world. Somewhere in Scripture God has said this about the seventh day: "On the seventh day God rested from all his work." God also said in the same passage, "They will never enter my place of rest." |
| Good News Bible (TEV) | We who believe, then, do receive that rest which God promised. It is just as he said, "I was angry and made a solemn promise: 'They will never enter the land where I would have given them rest!' " He said this even though his work had been finished from the time he created the world. For somewhere in the Scriptures this is said about the seventh day: "God rested on the seventh day from all his work." This same matter is spoken of again: "They will never enter that land where I would have given them rest." |
| The Message | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

Thought-for-thought translations; dynamic translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | Only people who have faith will enter the place of rest. It is just as the Scriptures say, "God became angry and told the people, 'You will never enter my place of rest!' " God said this, even though everything has been ready from the time of creation. In fact, somewhere the Scriptures say that by the seventh day, God had finished his work, and so he rested. We also read that he later said, "You people will never enter my place of rest!" |
| The Living Bible | . |

| | |
|-----------------------------|--|
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | For those of us who believe, faith activates the promise and we experience the realm of confident rest! For he has said, "I was grieved with them and made a solemn oath, 'They will never enter into the calming rest of my Spirit.' " God's works have all been completed from the foundation of the world, for it says in the Scriptures, And on the seventh day God rested from all his works. And again, as stated before, They will never enter into my calming place of rest. |
| UnfoldingWord Simplified T. | For we who have believed enter that rest, just as he said, " As I swore in my wrath, They will never enter my rest." Even so, his works were finished from the foundation of the world. For he has somewhere spoken about the seventh day: " And God rested on the seventh day from all his works." And again in this same passage he said, " They will never enter my rest." |
| Williams' New Testament | For we who have believed are being admitted to that rest, just as He has said: "As in my anger I took oath, they shall not be admitted to my rest," although God's works had been completed at the creation of the world. For somewhere He speaks of the seventh day: "On the seventh day God rested from all His works"; while in this passage again He says: "They shall not be admitted to my rest." |

Partially literal and partially paraphrased translations:

| | |
|--|---|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | You see, we come into the resting place (the people who trusted), just as it has been stated ("As I guaranteed in My punishment, 'If they will come into My resting place...'",), and yet the actions of <i>work that He rested from</i> happened from the world's founding; for He has stated somewhere (<i>Genesis 2:2</i>) about the seventh <i>day</i> like this, "And God rested in the seventh day from all His actions of <i>work</i> ." And in this place again, "If they will come into My resting place...." |
| Common English Bible | . |
| Len Gane Paraphrase | For the good news was spoken to us as well as to them, but the message heard [by them] did not benefit them, [because it was] not united with faith in those who heard it, yet we who have believed enter rest, just like he said, "As I have sworn in my wrath, those people will never enter into my rest," even though the works were finished from the foundation of the world. For he spoke in a certain place about the seventh day this way, "And God rested the seventh day from all his works." And again here, "If they will enter into my rest..." V. 2 is included for context. |
| A. Campbell's Living Oracles | For we, who have believed, do enter into the rest, as he said, "So, I swore, in my wrath, They shall not enter into my rest"; namely, from the works that were finished at the formation of the world. For he has spoken somewhere concerning the seventh day, thus: "And God rested on the seventh day, from all his works." And in this, again, "They shall not enter into my rest." |
| New Advent (Knox) Bible | . |
| NT for Everyone | . |
| 20 th Century New Testament | Upon that Rest we who have believed are now entering. As God has said-- 'In my wrath I swore--"They shall never enter upon my Rest;'" Although God's work was finished at the creation of the world; for, in a passage referring to the seventh day, you will find these words-- 'God rested upon the seventh day after all his work.' On the other hand, we read in that passage-- ' They shall never enter upon my Rest.' |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|--|
| An Understandable Version | . |
| Berean Study Bible | . |
| Christian Standard Bible | . |
| Conservapedia Translation | . |
| Evangelical Heritage V. | . |
| Revised Ferrar-Fenton Bible | . |
| Free Bible Version | However those of us who trust in God have entered into that rest God mentioned when he said, "In my frustration I vowed, 'They shall not enter my rest.'" (This is so even though God's plans were already complete when he created the world). Regarding the seventh day there's a place in Scripture that says, "God rested on the seventh day from all his work." And as the previous passage stated, "They shall not enter my rest." |
| God's Truth (Tyndale) | . |
| Holman Christian Standard International Standard V | We who have believed are entering that rest, just as he has said, "So in my anger I swore a solemn oath that they would never enter my rest," [Ps 95:11] even though his actions had been finished since the creation [Lit. foundation; or beginning] of the world. Somewhere he has spoken about the seventh day as follows: "On the seventh day God rested from all his actions," [Gen 2:2] and again in this passage, [The Gk. lacks passage] "They will never enter my rest." [Psalm 95:11] |
| Lexham Bible | . |
| Montgomery NT | . |
| NIV, ©2011 | . |
| Riverside New Testament | . |
| Leicester A. Sawyer's NT | . |
| The Spoken English NT | . |
| UnfoldingWord Literal Text | . |
| Urim-Thummim Version | Because we that have believed do enter into the Resting Place as he said, As I have sworn in my wrath, if they will enter into my Resting Place: although the enterprises appeared in history from the founding of the cosmos. Because he spoke in a certain place concerning the 7th day in this manner, And Elohim did Rest the 7th day from all his enterprises. And in this again, If they will enter into my Resting Place. |
| Weymouth New Testament | We who have believed are soon to be admitted to the true rest; as He has said, "AS I SWORE IN MY ANGER, THEY SHALL NOT BE ADMITTED TO MY REST," although God's works had been going on ever since the creation of the world. For, as we know, when speaking of the seventh day He has used the words, "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS;" and He has also declared, "THEY SHALL NOT BE ADMITTED TO MY REST." |
| Wikipedia Bible Project | . |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | . |

New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . For we who have believed, will enter into the rest, even as He said, "As I swore in My wrath, they shall not enter into My rest," for behold, the works of Elohim were from the very foundation of the world¹. (Psa 95:11)
 For He has spoken concerning the Sabbath, "And Elohim rested from all His works on the seventh day." (Gen 2:2)
 And here again He said, "They shall not enter into My rest."
¹ There were 6 days for creation, the 7th day was the rest of the Sabbath, there is 6,000 yrs for mans' self motivated system, then the 7th millennium will be the rest of YHWH and His Kingdom to this earth. One must fully believe this and live for that rest (kingdom) each day. The Sabbath is a weekly reminder of that rest and Kingdom.¹⁹ Psa 90:4, 2Pet 3:8.

Holy New Covenant Trans. We believe. So we are entering that place of rest. God said: "While I was angry, I made a vow: 'They will not enter My place of rest!'" But God's works were finished at the time He created the world!
 Somewhere in the Scriptures God has said this about the seventh day: "God rested on the seventh day from all His works."
 But listen again to the same Scripture: "They will not enter My place of rest."

The Scriptures 2009 For we who have believed do enter into that rest, as He has said, "**As I swore in My wrath, if they shall enter into My rest...**" Psalm 95:11 And yet His works have come into being from the foundation of the world.
 For somewhere He has said thus about the seventh day, "**And Elohim rested on the seventh day from all His works,**" Genesis 2:2.
 and in this again, "**If they shall enter into My rest...**" Psalm 95:11.

Tree of Life Version .

Weird English, ©ldε English, Anachronistic English Translations:

Accurate New Testament ...[We] enter for to the rest The [Men] Believing as [He] has said as [I] vow in the anger [of] me if [They] will enter to the rest [of] me although the works from foundation [of] world becoming [He] has said for somewhere about the [one] seventh so and rests The God in the day the [one] seventh from all the works [of] him and in this again {He has said} if [They] will enter to the rest [of] me...

Alpha & Omega Bible FOR WE WHO HAVE BELIEVED ENTER THAT REST, JUST AS HE HAS SAID, "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," AND YET HIS WORKS WERE FINISHED FROM THE FOUNDATION OF THE WORLD. †(Psalm 95:11)
 FOR HE HAS SAID IN A SPECIFIC VERSE CONCERNING THE SEVENTH DAY: "AND THEOS (*The Alpha & Omega*) RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"; †(Genesis 2:2)
 AND AGAIN IN THIS PASSAGE, "THEY SHALL NOT ENTER MY REST."
 †(Psalm 95:11)

Awful Scroll Bible For those confiding come-towards into the ceasing-down, accordingly-as-to He has said, "As I swear by-within My wrath, 'Whether they will come-towards into

¹⁹ We really do not know exactly how long man's history will continue.

My ceasing-down?' " -- even-certainly, His works are coming about from the putting-down of the world.

For He has said somewhere, concerning the seventh day, this-same thing, "Indeed God accordingly-ceases-up from-within the seventh day, from all His works,"

and from-within the same-as-this in turn, "Whether they will come-towards into My ceasing-down?"

Concordant Literal Version

Then we who believe are entering into the stopping, according as He has declared, "As I swear in My indignation, 'If they shall be entering into My stopping-!'although the works occur from the disruption of the world."

For He has declared somewhere concerning the seventh thus: And God stops "on the seventh day from all His works."

And in this again, "If they shall be entering into My stopping-!"

exeGesés companion Bible

For we who trust, enter shabbath;

exactly as he said,

As I oathed in my wrath,

if they enter my shabbath - :

although the works became from the foundation of the cosmos.

Psalm 95:1

For somewhere, about the seventh, he said thus:

And the seventh day

Elohim shabbathized from all his works.

And again in this,

If they enter my shabbath - .

Orthodox Jewish Bible

For we ma'aminim [in Rebbe Melech HaMoshiach] enter into that menuchah, just as Hashem has said, "ASHER NISHBA'TI V'API IM YEVO'UN EL MENUCHATI" ("As I vowed in My fury, they shall never enter into My rest" TEHILLIM 95:11), although the ma'asim (works) of Hashem were finished from the hivvased tevel (foundation of the world).

For concerning Shabbos, the Yom HaShevi'i, Hashem has said somewhere, "VAYISHBOT Elohim BAYOM HASHEVI'I MIKOL MELAKHTO" ("And He rested on the seventh day from all His work.") [BERESHIS 2:2]

And again in this mekor (passage, citation), "IM YEVO'UN EL MENUCHATI" ("Never shall they enter into My rest" TEHILLIM 95:11).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

. Now we who have believed [will someday] enter that rest, even as God has said [Psa. 95:11], "So, I vowed in my anger, 'They will not enter a state of rest with me,'" although God's works were completed since the creation of the world. For God said this somewhere about the seventh day [Gen. 2:2], "And on the seventh day God rested from all His work." And again, this [is recorded, Psa. 95:11], "They will not enter a state of rest with me."

Benjamin Brodie's trans.

Certainly, we [growing believers who are fulfilling their priestly function] who have been faithful [consistent doctrinal inculcation], will enter into His rest [the super-abounding grace life as a precursor to full inheritance-salvation], quite different from what He said [in Psalm 95]: "Even as I swore an oath in My disgust, They [the Exodus generation] shall not enter into My rest [no inheritance-salvation]," and yet these works [super-abounding grace blessings and the inheritance] were brought into existence from the foundation of the world.

For He said elsewhere [in Gen. 2:2] concerning the seventh [day] in this manner: Then God rested on the seventh day from all His production [refashioning the earth after tohu wa bohu],
 And again in this place [Psalm 95:11]: “They shall not enter into My rest.”.

The Expanded Bible
 Jonathan Mitchell NT

.
 For we, those at this point believing and trusting, are progressively entering into the rest (or: the stopping). Just as He has said, "As I swore in My inherent fervor (impulse; inner agitation; anger; native disposition; or: passionate desire), 'Since (or: If) they shall proceed entering into My rest ...!'," [Ps. 95:11] although (or: and yet) – with regard to the works (actions; deeds) – being born (or: brought into existence; caused to happen or occur) from [the] casting down (laying of a foundation) of an ordered system (or: of [the] world; or: namely, of the works born from cosmic conception [from the usage of katabolen with spermatos in ch. 11:11]; thus: of works generated from conception of a world).
 For He said in a certain place concerning the seventh, thus, "And God rested in the seventh day from all His works." [Gen. 2:2]
 And yet in this, again, "Since (or: If) they shall proceed entering into My rest ...!"

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible

For we who have believed enter into rest, [Some manuscripts have “that rest”] just as he has said,
 “As I swore in my anger,
 ‘They will never enter [Literally “if they will enter”] into my rest.’ ” [A quotation from Psalm 95:11]
 And yet these works have been accomplished from the foundation of the world. For he has spoken somewhere about the seventh day in this way: “And God rested on the seventh day from all his works,” [A quotation from Gen 2:2] and in this passage again, ‘They will never enter [Literally “if they will enter”] into my rest.’ ” [A quotation from Ps 95:11]

NET Bible®
 New American Bible (2011)
 The Passion Translation
 Rotherham’s Emphasized B.
 The Spoken English NT

Because it’s those of us who have become believers^d who come into God’s rest. Just as God says,
 This is what I swore^e in my anger:
 “They’re never going to come into my rest”^f.
 Yet God’s work has been finished^g since the creation^h of the world.
 Because this is what it says somewhere about the seventh day:ⁱ
 And God rested on the seventh day, from all God’s work.^j
 And it says again in this place,
 They’re never going to come into my rest.^k

^d. Or simply, “who have believed”.
^e. Lit. “As I swore”.
^f. Psalm 95:11.
^g. Lit. “God’s works have been done”.
^h. Lit. “foundation”.
ⁱ. That is, someplace in scripture.
^j. Lit. “works”. Genesis 2:2.

k. Psalm 95:11.

Wilbur Pickering's New T.

Now we who have believed do enter that rest, just as He has said, "So I took an oath in my wrath, 'As if they will ever enter my rest!'"—His works were certainly finished from the foundation of the world, because somewhere He has spoken about the seventh day like this, "And on the seventh day God rested from all His works," while again, in this place, "As if they will ever enter my rest!"³

(3) Dear me, this is the third citation of the oath! When He took it, God was 'very angry' (3:10); is the author implying that 1,500 years later God is similarly angry with those who insist on disobeying? Then it will still be true in our day (another 2,000 years later).

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

For we, the ones having believed, enter into that rest, just as He has said, "So in My anger I took an oath: 'They will not enter into My rest'"—His works were done from [the] laying of the foundation of [the] world [or, from [the] beginning of the creation of [the] universe]. [Psalm 95:11]

For He has said somewhere concerning the seventh [day] thus, "And God rested on the seventh day from all His works;" [Gen 2:2] and in this [place] again, "They will not enter into My rest." [Ps 95:11].

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

For we who have believed enter into that rest spoken of in this passage, "So in my indignation I said they shall not enter into My Rest; ?namely, That from the works done at the foundation of the, world.

For where speaking of the seventh day the scripture said thus, "And on the seventh day God rested from all His works."

And again in this place: "They shall not enter into My rest."?

Context Group Version

For we who have given trust do enter into that rest; even as he has said, As I swore in my retaliation, They shall not enter into my rest: although the works were finished from the foundation of the world. For he has said somewhere of the seventh [day] in this way, And God rested on the seventh day from all his works; and in this [place] again, They shall not enter into my rest.

English Standard Version

Far Above All Translation

For we *who have* believed are entering into the rest, as he has said, "As I have sworn in my anger, 'They shall certainly not enter into my rest,' " and yet the works were completed from *the* overthrow of the world.

For he has spoken in a certain place concerning the seventh *day* as follows: "And God rested on the seventh day from all his works."

And in this *context* again, "They shall certainly not enter into my rest."

Green's Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

For* we who believed are entering into the *same* rest; just-as he has said, 'As I have sworn in my wrath, *that* they will never* be entering into my rest,' although the works *have* happened from the conception of the world. {See Footnote on 3:11.}

For* he has thus said somewhere concerning the seventh *day*, 'And God rested on the seventh day from all his works'; {Gen 2:2}

and again in this one, '*That* if they will be entering into my rest.' {Psa 95:7-11, Numbers 14:22}

- Modern KJV .
- New American Standard .
- New European Version .
- New King James Version .
- NT (Variant Readings) .
- Niobi Study Bible .
- Revised Young's Lit. Trans. .
- R. B. Thieme, Jr. translation .

For the ones having believed are to enter into the rest of supergrace, as He has said in the past with the result that it stands perfectly communicated forever, In keeping with the facts I have made a solemn promise in my disgust, I am not God if they shall enter into my rest [supergrace blessing]: and yet the works [supergrace blessings] have been brought into existence from the ultimate source of [or, before] the foundation of the world.
 For he has communicated somewhere concerning the seventh day in the following manner, And the God rested on the seventh day from all of his works. And in this passage again, "I am not God if they shall enter into my rest."

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Translation .
- World English Bible .
- Worrell New Testament .
- Young's Updated LT .

The gist of this passage:
 3-5

| Hebrews 4:3a | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eisērchomai (εἰσέρχομαι) [pronounced <i>ice-ER-khom-ahēe</i>] | <i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i> | 1 st person plural, present (deponent) middle/passive indicative | Strong's #1525 |
| gár (γάρ) [pronounced <i>gahr</i>] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| eis (εἰς) [pronounced <i>ICE</i>] | <i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| tên (τήν) [pronounced <i>tayn</i>] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |
| katapausis (κατάπαυσις) [pronounced <i>kat-AP-w-sis</i>] | <i>rest, repose, place of rest, resting place</i> | feminine singular noun, genitive/ablative case | Strong's #2663 |

Hebrews 4:3a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|---|-----------------|
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| pisteúō (πιστεύω) [pronounced pis-TOO-oh] | <i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i> | masculine plural, aorist active participle; nominative case | Strong's #4100 |

Translation: For we, the ones who keep on believing, keep on entering into the rest, just as He has promised,...

For most of this chapter, up to (and including) v. 11, the writer of Hebrews is going to speak of this rest of God; and will use a word meaning *sabbath* once in this dissertation.

Throughout the first portion of this chapter, the writer of Hebrews makes many references to the rest of God. What does that mean?

The Sabbath and the Rest of God

1. It is important to establish the thrust of this narrative early on; because I have heard too many people quote Hebrews 4:9 (**So then, there remains a Sabbath rest for the people of God,...**—ESV) and move on, as if they have just proven conclusively that Christians are supposed to *keep the Sabbath*. I remember Gardner Ted Armstrong quoting this verse and then saying, “So you see, there it is, right in your own Bible, that there is still a Sabbath for Christians.”
2. In this chapter, there will be a single mention of the word *Sabbath*, which is not actually the word for Sabbath found elsewhere in the New Testament.
3. In this same passage, the word *rest* (as a noun) is found at least six times.
4. This should indicate that this chapter (or the first half of it) is not a dissertation on the Sabbath.
5. As an aside, the word Sabbath is found 68 times in the New Testament, but how many epistles do we find it? Only twice: 1Corinthians 16:2 Colossians 2:16 (again, it is not exactly the same word in Hebrews 4:9).
6. If the believer in the **Church Age** should be following the Sabbath—and the Jews had a boatload of observations to be made for the Sabbath—then, shouldn't there be somewhere, in the New Testament, a clear testament that Christians ought to be observing the Sabbath?
7. In this context, the key is the word *rest*; and the writer of Hebrews talks about entering into God's rest; of God keeping some from entering into His rest, etc.
8. For the Hebrew people of the Exodus, this *rest* was all about going into the promised land, taking it, and then resting there, enjoying this gift from God.
9. Equating this *rest* to heaven is only partially valid (if that). The rest available to the believer is the Christian rest or the rest of God or the rest which we are told to enter into.
10. That would be the rest of the Christian walk. In other words, this would be another synonym for becoming spiritually mature.
11. When we enter into spiritual maturity, then our focus is upon God, and we have the same God, the same Bible doctrine, and the same promises, no matter what chaos is breaking out all around us in our lives.
12. To put it another way, the context of this passage has nothing whatsoever to do with keeping the Sabbath; it is all about entering into the rest of God; or the rest provided by God.

Hebrews 4:3a **For we, the ones who keep on believing, keep on entering into the rest, just as He has promised,...**

We—the ones who keep on believing (or trusting) in Jesus Christ and in the Word of God, we enter into the rest promised us by God. There is nothing more important than entrance into that rest. This is the place that believers should all strive for.

| Hebrews 4:3b | | | |
|---|--|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kathôs (καθώς) [pronounced <i>kath-OCE</i>] | <i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i> | adverb | Strong's #2531 |
| erédô (ἔρέω) [pronounced <i>eh-REH-oh</i>] | <i>to say, to speak, to utter, to declare</i> | 3 rd person singular, perfect active indicative; Attic Greek | Strong's #2046 |
| hôs (ὡς) [pronounced <i>hohç</i>] | <i>like, as; how; about; in such a way; even as; when, while</i> | comparative particle, adverb | Strong's #5613 |
| omnuô (ὀμνύω) [pronounced <i>om-NOO-oh</i>] | <i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i> | 1 st person singular, aorist active indicative | Strong's #3660 |
| en (ἐν) [pronounced <i>en</i>] | <i>in, into, on, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tê (τῇ) [pronounced <i>tay</i>] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i> | feminine singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| orgê (ὀργή) [pronounced <i>ohr-GAY</i>] | <i>anger, indignation, wrath; vengeance; violent passion; temper; agitation of the soul</i> | feminine singular noun; dative, locative or instrumental case | Strong's #3709 |
| mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>] | <i>me; of me; from me; my, mine</i> | 1 st person singular personal pronoun, genitive/ablative case | Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700) |

Translation: ...*Just as I have sworn in My anger,...*

Yet, God has sworn in His anger about something.

Now, of course, *anger* is an **anthropopathism**; not an actual emotion which God has. This helps us to understand God's motivation (in this context, God's motivation as it is related to the Exodus generation).

| Hebrews 4:3c | | | |
|--|---|--|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ei (εἰ) [pronounced I] | <i>if; whether; that; though; suppose</i> | conditional conjunction | Strong's #1487 |
| With an oath, ei (εἰ) [pronounced I] can be used as a strong negative in the oath. | | | |
| eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee] | <i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i> | 3 rd person plural, future (deponent) middle/passive indicative | Strong's #1525 |
| eis (εἰς) [pronounced ICE] | <i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| tên (τὴν) [pronounced tayn] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |
| katapausis (κατάπαυσις) [pronounced kat-AP-w-sis] | <i>rest, repose, place of rest, resting place</i> | feminine singular noun, genitive/ablative case | Strong's #2663 |
| mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO] | <i>me; of me; from me; my, mine</i> | 1 st person singular personal pronoun, genitive/ablative case | Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700) |

Translation: ...they will not enter into My rest."

God guarantees that the Exodus generation would not enter into His rest. Not to beat a dead horse, but clearly God is not saying, "They can no longer observe the Sabbath day."

There is a rest which God provides—in context, this is the rest of going into the **land of promise**. And God promises that the Exodus generation (specifically, Gen X) would not go into the land and take it. They express very little faith toward God.

| Hebrews 4:3d | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kaítoi (καίτοι) [pronounced KAY-ee-toy] | <i>and yet, nevertheless, although</i> | conjunction/conjunctive particle | Strong's #2543 |
| tôn (τῶν) [pronounced tohn] | <i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i> | neuter plural definite article; genitive and ablative cases | Strong's #3588 |

| Hebrews 4:3d | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| erga (ἔργα) [pronounced EHR-gah] | <i>works, deeds, acts, things which are done; undertakings; business, enterprise</i> | neuter plural noun, genitive/ablative case | Strong's #2041 |
| ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel. | <i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i> | preposition or separation or of origin | Strong's #575 |
| katabolê (καταβολή) [pronounced kaht-ab-oh-AY] | <i>a deposition, that is, founding; figuratively, conception, foundation</i> | feminine singular noun, genitive/ablative case | Strong's #2602 |
| kósmos (κόσμος) [pronounced KOSS-moss] | <i>world, world order, arrangement, order, organized world system</i> | masculine singular noun, genitive/ablative case | Strong's #2889 |
| gínomai (γίνομαι) [pronounced GIN-oh-mī] | <i>that which has come to be, the thing which has happened; becoming, being; coming to be</i> | neuter plural, aorist (deponent) middle/passive participle; genitive/ablative case | Strong's #1096 |

Translation: Yet [His] works from the foundation of the world are coming to be.

Now, even though God expressly forbids the Exodus generation from entering into His rest, everything that God has planned in the past continues to come to pass. His works, from the foundation of the world, continue. The idea is, God has a plan, that plan is moving forward, and it does not matter if anyone from this or that generation is on board.

End result was, there would be one entire generation excluded from the plan of God (they were saved, but they never progressed beyond salvation).

Hebrews 4:3 For we, the ones who keep on believing, keep on entering into the rest, just as He has promised, "Just as I have sworn in My anger, they will not enter into My rest." Yet [His] works from the foundation of the world are coming to be. (Kukis nearly literal translation)

It should continue to be clear that his context is not about the Sabbath day; it is about the rest which God offers; and it is about the kind of people who do not enter into His rest. Those not entering into His rest are not mixing faith with the doctrine that they are hearing.

| Hebrews 4:4a | | | |
|---------------------------------------|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eréô (ἔρέω) [pronounced eh-REH-oh] | <i>to say, to speak, to utter, to declare</i> | 3 rd person singular, perfect active indicative; Attic Greek | Strong's #2046 |

Hebrews 4:4a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|-----------------|
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| pou (πού) [pronounced poo] | <i>where; somewhere, about, a certain place; nearly</i> | disjunctive particle | Strong's #4225 |
| peri (περί) [pronounced per-EE] | <i>about, concerning, on account of, because [of], around, near</i> | preposition | Strong's #4012 |
| tês (τῆς) [pronounced tayc] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| hebdomos (ἑβδομος) [pronounced HEHB-dohm-oss] | <i>seventh</i> | feminine singular adjective; genitive/ablative case | Strong's #1442 |
| hoútô (οὗτω) [pronounced HOO-toh] | <i>this one; thus; so, in this manner, in this way; accordingly; therefore</i> | demonstrative adverb | Strong's #3779 |

Translation: For He said somewhere (else) about this seventh [day],...

There is a seventh day, and that seventh day was designed for rest. The key here is, the seventh day was to be seen as a day to relax, a day to enjoy what one has. It was also a day to learn about the God who has so blessed one. This is related to the **rest** that the writer of Hebrews keeps speaking about.

Hebrews 4:4b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|-----------------|
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| katapauô (καταπαύω) [pronounced kat-ap-OW-oh] | <i>to (cause to) cease; to restrain; to make rest, to settle down, (literally) to colonize, or (figuratively) to (cause to) desist</i> | 3 rd person singular, aorist active indicative | Strong's #2664 |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, nominative case | Strong's #2316 |

| Hebrews 4:4b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| en (ἐν) [pronounced en] | <i>in, into, on, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tê (τῆ) [pronounced tay] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i> | feminine singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| hêmera (ἡμέρα) [pronounced hay-MEH-raw] | <i>day, daytime; 24-hour day; period of time</i> | feminine singular noun; dative, locative or instrumental case | Strong's #2250 |
| tê (τῆ) [pronounced tay] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i> | feminine singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| hebdomos (ἑβδομος) [pronounced HEHB-dohm-oss] | <i>seventh</i> | feminine singular adjective; dative, locative or instrumental case | Strong's #1442 |
| apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel. | <i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i> | preposition or separation or of origin | Strong's #575 |
| pantôn (πάντων) [pronounced PAHN-tone] | <i>from the whole, of all; all things, everything</i> | neuter plural adjective; genitive/ablative case | Strong's #3956 |
| tôn (τῶν) [pronounced tohn] | <i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i> | neuter plural definite article; genitive and ablative cases | Strong's #3588 |
| erga (ἔργα) [pronounced EHR-gah] | <i>works, deeds, acts, things which are done; undertakings; business, enterprise</i> | neuter plural noun, genitive/ablative case | Strong's #2041 |
| autou (αὐτοῦ) [pronounced ow-TOO] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |

Translation: ...“Even the God rested on the seventh day from all His works.”

Now, even God rested on the seventh day. He did not rest because He was tired; He rested because He was finished. He prepared the world for Adam and the woman.

Hebrews 4:4 For He said somewhere (else) about this seventh [day], “Even the God rested on the seventh day from all His works.” (Kukis nearly literal translation)

Even though God is said to be resting on this seventh day, His plan moves ahead.

| Hebrews 4:5a | | | |
|--|---|---|-----------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| en (ἐν) [pronounced <i>en</i>] | <i>in, into, on, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| toutō (τούτῳ) [pronounced <i>TWO-toh</i>] | <i>this, this one, this thing; to this, in this one, by this thing</i> | intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case | Strong's #3778 (also #5129) |
| palin (πάλιν) [pronounced <i>PAL-in</i>] | <i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i> | adverb | Strong's #3825 |

Translation: And in this [Bible] again [we read]:...

The writer of Hebrews goes back and finds another citation. Based upon the way this is written, it appears that this citation comes off the top of his head (he may or may not have the given Scriptures in hand for this).

| Hebrews 4:5b | | | |
|--|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ei (εἰ) [pronounced <i>ī</i>] | <i>if; whether; that; though; suppose</i> | conditional conjunction | Strong's #1487 |
| With an oath, ei (εἰ) [pronounced <i>ī</i>] can be used as a strong negative in the oath. | | | |
| eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>] | <i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i> | 3 rd person plural, future (deponent) middle/passive indicative | Strong's #1525 |
| eis (εἰς) [pronounced <i>ICE</i>] | <i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| tên (τήν) [pronounced <i>tayn</i>] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |

Hebrews 4:5b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|---|---|
| katapausis (κατάπαυσις) [pronounced <i>kat-AP-w-sis</i>] | <i>rest, repose, place of rest, resting place</i> | feminine singular noun, genitive/ablative case | Strong's #2663 |
| mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>] | <i>me; of me; from me; my, mine</i> | 1 st person singular personal pronoun, genitive/ablative case | Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700) |

This is v. 3c repeated.

Translation: ...“They will not enter into My rest.”

Elsewhere, God adamantly declares, “They will not enter into My rest.”

God is making this statement about the Exodus generation, the generation who, despite seeing His great power and care, rejected God and Moses again and again.

Hebrews 4:5 **And in this [Bible] again [we read]:** “They will not enter into My rest.” (Kukis nearly literal translation)

Hebrews 4:3–5 **For we, the ones who keep on believing, keep on entering into the rest, just as He has promised, “Just as I have sworn in My anger, they will not enter into My rest.”** Yet [His] works from the foundation of the world are coming to be. **For He said somewhere (else) about this seventh [day], “Even the God rested on the seventh day from all His works.”** **And in this [Bible] again [we read]: “They will not enter into My rest.”** (Kukis nearly literal translation)

Hebrews 4:3–5 **We, the ones who keep on believing, also keep on entering into His rest, just as He has promised us: “Just as I have sworn in My anger, they—the ones who do not believe Me—will not enter My rest.”** This is despite the fact that His works, planned out in eternity past, continue to come to pass. **For He said elsewhere, “Even God rested on the seventh day from all of His works.”** **And, again from the Scriptures: “But they will not enter into My rest.”** (Kukis paraphrase)

There are three stages to the Christian life: (1) Salvation. We hear the gospel message—the message that Jesus died for our sins on the cross—and that, if we believe in Him, we are saved. (2) The second stage is our life here on this earth in relation to the plan of God. Every believer, after salvation, continues to function on the basis of free will. Choosing to believe in Jesus Christ sets us up for the potential of a fulfilling life in Christ (= the rest); but it is no guarantee of reaching that potential. God gives us the Word and He gives us the Holy Spirit; but, if we remain out of fellowship and/or neglect His Word, then we do not grow. God's Word is our spiritual food, and if we do not take in this spiritual food, then we will languish on this earth (spiritually speaking). We have the potential of entering into His rest, but that is our choice. The Exodus generation clearly did not. The writer of Hebrews wants to know from his recipients, *are you going to enter into God's rest or are you going to go negative like the Exodus generation?* (3) At death, every believer enters into the Presence of Jesus Christ. That is the eternal rest, much of which, we know little about. Believing in Jesus Christ (stage one), means we will automatically enter into God's eternal rest.

These three stages are described below with the pertinent Scriptures.

The ESV (capitalized) is used below:

Three Stages of Rest/Three Stages of Sanctification

| Stage | Rest | Sanctification |
|-------|---|---|
| 1 | Matthew 11:28–29 (Jesus is speaking) “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” | Initial sanctification: Acts 26:16 (Paul is recounting Jesus’ words to him when Jesus confronts Paul) “But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, delivering you from your people and from the Gentiles—to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.” See also Romans 15:16 1Corinthians 1:2 6:11 Hebrews 10:9–10 13:12. |
| 2 | Hebrews 4:1 Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. See also the rest of Hebrews 4:1–11. | Experiential sanctification: John 17:14–17 (Jesus is speaking of the disciples) “I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth.” See also 2Thessalonians 2:13. |
| 3 | Revelation 14:13 And I heard a voice from heaven saying, “Write this: Blessed are the dead who die in the Lord from now on.” “Blessed indeed,” says the Spirit, “that they may rest from their labors, for their deeds follow them!” | Ultimate sanctification: Hebrews 10:14 For by a single offering he has perfected for all time those who are being sanctified. 1Thessalonians 5:23 Now may the God of peace Himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. |

These three stages are the same: Salvation, the believer in time, the believer in eternity.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Since, therefore, was left behind certain ones to enter into her and the former received the good news, they did not enter in through obstinacy. Again He keeps on defining a certain day, today. By David, speaking after so much time, just as was seen previously, “Today, if in the voice of Him you (all) might hear, not to keep on making stubborn the hearts of you (all).”

Hebrews 4:6–7

Since, therefore, it [the rest] remains for certain ones to enter into it; but the ones who previously received the good news did not enter in by reason of disbelief. Again, He keeps on determining a certain day, today. He keeps on speaking through David, after so much time, just as He had foreseen, “Today, if you (all) might hear His voice, do not keep on making your hearts stubborn.”

Nevertheless, the rest still remains for certain ones to enter into it; while the Exodus generation, who previously received this good news, did not enter into His rest by reason of unbelief. Once again, God has predetermined a certain day—today, in fact. God keeps on speaking through David, even after all of this time, just as God knew beforehand, to speak this powerful message to us: “Today, if you hear His voice, stop making your hearts stubborn with scar tissue.”

Here is how others have translated this passage:

Ancient texts:

| | |
|-----------------------------|---|
| Westcott-Hort Text (Greek) | Since, therefore, was left behind certain ones to enter into her and the former received the good news, they did not enter in through obstinacy. Again He keeps on defining a certain day, today. By David, speaking after so much time, just as was seen previously, “Today, if in the voice of Him you (all) might hear, not to keep on making stubborn the hearts of you (all).” |
| Complete Apostles Bible | Therefore since it remains for some to enter into it, and those formerly having the gospel preached to them did not enter on account of disobedience, again He appoints a certain day, saying in David, "Today," after such a time, just as it has been said: "Today, if you will hear His voice, do not harden your hearts." |
| Revised Douay-Rheims | . |
| Douay-Rheims 1899 (Amer.) | Seeing then it remaineth that some are to enter into it, and they to whom it was first preached did not enter because of unbelief: Again he limiteth a certain day, saying in David; To day, after so long a time as it is above said: To day if you shall hear his voice, harden not your hearts. |
| V. Alexander's Aramaic | . |
| Eastern Aramaic Manuscript | . |
| James Murdock's Syriac NT | Therefore, because there was a place, whither one and another might enter; and those earlier persons, to whom the announcement was made, entered not, because they believed not: again he established another day, a long time afterwards; as above written, that David said, Today, if ye will hear his voice, harden not your hearts. |
| Original Aramaic NT | Because, therefore, there has been an opportunity for each person to enter and those who were first evangelized did not enter, in that they were not persuaded, Again he appointed another day, after much time, just as it is written above that David said, "Today, if you listen to his voice, do not harden your hearts." |
| Plain English Aramaic Bible | . |
| Lamsa Peshitta (Syriac) | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|----------------------------|---|
| Bible in Basic English | So that as it is clear that some have to go in, and that the first hearers of the good news were not able to go in because they went against God's orders, After a long time, again naming a certain day, he says in David, Today as he had said before, Today if you will let his voice come to your ears, be not hard of heart, For if Joshua had given them rest, he would not have said anything about another day. V. 8 is included for context. |
| Bible in Worldwide English | So that means some people will go in. But the people who first heard the good news about it did not go in. They did not believe it. So he chose another day called Today. He spoke through David many years later, who said, Today, when you hear his voice, do not make your hearts hard. |

| | |
|---------------------------|---|
| Easy English | . |
| Easy-to-Read Version–2008 | So the opportunity is still there for some to enter and enjoy God's rest. But those who first heard the good news about it did not enter, because they did not obey. So God planned another special day. It is called "today." He spoke about that day through David a long time later using the words we quoted before: "If you hear God's voice today, don't be stubborn." |
| God's Word™ | However, some people enter that place of rest. Those who heard the Good News in the past did not enter God's place of rest because they did not obey God. So God set another day. That day is today. Many years after your ancestors failed to enter that place of rest God spoke about it through David in the passage already quoted: "If you hear God speak today, don't be stubborn." |
| Good News Bible (TEV) | Those who first heard the Good News did not receive that rest, because they did not believe. There are, then, others who are allowed to receive it. This is shown by the fact that God sets another day, which is called "Today." Many years later he spoke of it through David in the scripture already quoted: "If you hear God's voice today, do not be stubborn." |
| The Message | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

Thought-for-thought translations; dynamic translations; paraphrases:

| | |
|-----------------------------|---|
| Contemporary English V. | This means that the promise to enter is still good, because those who first heard about it disobeyed and did not enter. Much later God told David to make the promise again, just as I have already said, "If you hear his voice today, don't be stubborn!" |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | Those who first heard the good news of deliverance failed to enter into that realm of faith's-rest because of their unbelieving hearts. Yet the fact remains that we still have the opportunity to enter into the faith-rest life and experience the fulfillment of the promise! For God still has ordained a day for us to enter into called "Today." For it was long afterwards that God repeated it in David's words, "If only today you would listen to his voice and do not harden your hearts!" |
| UnfoldingWord Simplified T. | Therefore, because it still remains that some will enter his rest, and those who previously had the good news proclaimed to them did not go in, because of their disobedience. God has again set a certain day calling it "Today." After many days, he spoke through David, as it was earlier said, " Today if you hear his voice, do not harden your hearts." |
| Williams' New Testament | Since then it still remains that some are being admitted to it and that those who first had the good news told to them were not admitted because of disobedience, He again fixes a definite day, saying long afterward through David, as has been quoted: "If you but hear His voice, you must not harden your hearts." |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | So since it is left behind for some to go into it, and the <i>people</i> with whom the good news was previously shared did not go in because of unbelief, again He |

designated a certain day, "Today," saying in David after such a long time, just as it has been seen before, "Today, if you will listen to His voice, you should not harden your hearts."

Common English Bible
Len Gane Paraphrase

.
So then it follows for some to enter into it, and those to whom it was first spoken do not enter because of obstinate unbelief. Moreover he designates a certain day, today--saying through David after such a long time--to quote it exactly, "Today--if you will listen to his voice--do not harden your hearts."

A. Campbell's Living Oracles

Since, then, it remains for some to enter into it, and that they who first received the good tidings, did not enter in on account of unbelief: again, he limits a certain day, saying, by David, "Today," after so long a time; as it is said, "Today, if you will hear his voice, harden not your hearts."

New Advent (Knox) Bible
NT for Everyone

.
.

20th Century New Testament

Since, then, there is still a promise that some shall enter upon this Rest, and since those who were first told the Good News did not enter upon it, because of their disbelief, again God fixed a day. 'To-day,' he said, speaking after a long interval through the mouth of David, in the passage already quoted-- 'If to-day you hear God's voice harden not your hearts.'

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

.

Berean Study Bible

.

Christian Standard Bible

.

Conservapedia Translation

.

Evangelical Heritage V.

.

Revised Ferrar-Fenton Bible

.

Free Bible Version

.

God's Truth (Tyndale)

.

Holman Christian Standard

.

International Standard V

.

Lexham Bible

.

Montgomery NT

Since, then, it remains that some should enter into it, and since those who formerly had the Good News preached to them did not enter in because of unbelief, he again fixes a day, saying long afterward by David's lips, in words already quoted, Today if you hear his voice, Continue not to harden your hearts.

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Riverside New Testament

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Leicester A. Sawyer's NT

.

The Spoken English NT

.

UnfoldingWord Literal Text

.

Urim-Thummim Version

.

Weymouth New Testament

Since, then, it is still true that some will be admitted to that rest, and that because of disobedience those who formerly had Good News proclaimed to them were not admitted, He again definitely mentions a certain day, "To-day," saying long afterwards, by David's lips, in the words already quoted, "TO-DAY, IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."

Worsley's New Testament

Seeing therefore it remaineth that some *are to* enter into it, and they to whom it was at first offered did not enter because of *their* unbelief, He appoints a certain day, *called* To-day, saying by David so long after, (as it is recorded) "To-day if ye will hear his voice, harden not your hearts."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . There was a chance for some to enter into it, but they to whom the good news was first preached did not enter in on account of disobedience, He again marks out a certain day, saying in David, Today after so long a time, according as He has said, "Today, if you hear His voice, do not harden your hearts." (*Psa 95:7, 8*)

Holy New Covenant Trans. The people who were first told the Good News did not enter because they did not obey God. However, that place of rest is still open for some people to enter. God planned for a day called "today". A long time after Moses, God used David to say this (as was mentioned before): "If you hear God's voice today, don't let your hearts become stubborn."

The Scriptures 2009 Since then it remains for some to enter into it, and those who formerly received the Good News did not enter in because of disobedience, He again defines a certain day, "**Today,**" saying through David so much later, as it has been said, "**Today, if you hear His voice, do not harden your hearts.**" Psalm 95:7-8.

Tree of Life Version So then it remains for some to enter into it; yet those who formerly had Good News proclaimed to them did not enter because of disobedience. Again, God appoints a certain day—"Today"—saying through David after so long a time, just as it has been said before, "Today, if you hear His voice, do not harden your hearts."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...since so is left (some) ones to enter to her and The [Men] formerly Being Informed not enter because of disobedience again someone [He] determines day today in david Saying after this time as [She] has been foreseen today if the sound [of] him [You*] may hear not [You*] may harden the hearts [of] you*...

Alpha & Omega Bible THEREFORE, SINCE IT REMAINS FOR SOME TO ENTER IT, (*many are still rebellious*) AND THOSE WHO FORMERLY HAD GOOD NEWS PREACHED TO THEM FAILED TO ENTER BECAUSE OF DISOBEDIENCE & UNBELIEF, HE AGAIN SPECIFIES A SPECIFIC DAY. "TODAY," SAYING THROUGH DAVID AFTER SO LONG A TIME JUST AS HAS BEEN SAID BEFORE, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS."
 †(*Psalm 95:7*)

Awful Scroll Bible Whether-upon then, it is being left-off some to come-towards into it, and they being formerly heralded-the-Good-Tidings came- not -in, because of unconfiding.
 Again He delimits a certain day, instructing from-within David, "This-day" after so long a time, accordingly-as-to it has been said, "This-day if- yous -shall hear His voice, let not harden the sensibility of you all's hearts."

Concordant Literal Version Since, then, it is left for some to be entering into it, and those to whom the evangel was formerly brought did not enter because of stubbornness,

| | |
|-----------------------------|--|
| exeGesés companion Bible | <p>He is again specifying a certain day, "Today"-saying in David after so much time, according as has been declared before, "Today, if ever His voice you should be hearing, You should not be hardening your hearts."</p> <p>So since it remains that some must enter therein - and they to whom it was previously evangelized entered not in because of trustlessness - again, he decrees a day, wording in David, Today, after so long a time - exactly as it is said, Today whenever you hear his voice, harden not your hearts. Psalm 95:7, 8</p> |
| Orthodox Jewish Bible | <p>Therefore, als (since) it remains for some to enter it, and the ones, who formerly had the Besuras HaGeulah preached to them, did not enter, because they were koferim (unbelievers), So then again Hashem sets a certain day, "HAYOM" ("Today," TEHILLIM 95:7) in one of the Tehillim of Dovid [HaMelech], much later, in that quoted above, "HAYOM IM BEKOLO TISHMAU AL TAKSHU LEVAVCHEM" ("Today, if you hear his voice, do not harden your heart" --TEHILLIM 95:7).</p> |
| Rotherham's Emphasized B. . | |

Expanded/Embellished Bibles:

| | |
|---|---|
| <p><i>The Amplified Bible</i> An Understandable Version</p> | <p>. So, since it still remains for some people to enter into that rest, but those to whom the good news was previously proclaimed [See verse 2] failed to enter it because of disobedience [See 3:18] God again identified a certain day, [calling it] "Today," in David's [writings], a long time later (just as it was referred to above) [Psa. 95:7-8], "Today, if you hear His [i.e., God's] voice, do not have a stubborn heart."</p> |
| Benjamin Brodie's trans. | <p>Therefore, it still remains possible [uncompleted task] for some [those who faithfully persevere in any generation] to enter into that [rest: super-abounding grace life], since those [Exodus generation] who were the first to hear the good news did not enter in [failed to enter Canaan, did not obtain the rest of superabounding grace] because of disobedience. Again, He continues to determine [set apart for every generation] a specific period of time, today [the time allotted to every believer to attain super-abounding grace status], stating in [various psalms of] David after a lapse of time [following the time of Moses and Joshua], just as it was stated before [in Psalm 95]: "Today [available at any time as long as you are still alive], if you hear His voice [the Spirit speaking to you in the Word of God], Do not harden the mentality of your souls [negative volition towards Bible doctrine]."</p> |
| <p>The Expanded Bible Jonathan Mitchell NT</p> | <p>. Since, then, there continues being left remaining [for] some folks to enter into it, and those being formerly addressed with goodness (or: being brought a message of ease and well-being) did not enter because of a lack of being convinced (or: incomppliance; disobedience), again, He is determining (or: He is again defining and setting bounds around) a certain day, "Today!" In David He is saying, after so long a time, just as it has been said before, "Today, if you would hear His voice, you would not be hardening your hearts." [Ps. 95:7-8]</p> |

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible Since therefore it remains for some to enter into it, and the ones to whom the good news was proclaimed previously did not enter because of disobedience, again he ordains a certain day, today, speaking by David after so long a time, just as had been said before,
 “Today, if you hear his voice,
 do not harden your hearts.” [A quotation from Ps 95:7b-8 (see also Hebrews 3:7–8, 15)]

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT So some people still have to come into God’s rest-because the first people who heard the good news didn’t come in, because of their disobedience.
 So God sets another day, “today,” speaking through David after all that time.
 That’s what was said before:
 Today, if you hear God’s voice,
 Don’t harden^l your hearts.^m
^{l.} Or “stiffen up”.
^{m.} Psalm 95:7-8.

Wilbur Pickering’s New T. Therefore since it remains for some to enter into it, and those who formerly had the good news proclaimed to them did not enter because of disobedience, He again designates a certain day, after such a long time,⁴ saying through David: “Today” (as was stated above), “Today, if you would hear His voice, do not harden your hearts.”
 (4) About 500 years.

Literal, almost word-for-word, renderings:

A Faithful Version Consequently, since it remains for some to enter into it, and those who had previously heard the gospel did not enter in because of disobedience, Again He marks out a certain day, "Today," saying in David after so long a time (exactly as it has been quoted above), "Today, if you will hear His voice, harden not your hearts."

Analytical-Literal Translation Therefore, since it remains for some to enter into it, and the ones having first heard the Gospel did not enter in because of disobedience due to unbelief, again He designates a certain day, "Today," saying in David, after such a long time just as it has been said, "Today if you_p hear His voice, stop hardening your_p hearts [fig., becoming stubborn]." [Psalm 95:7,8]

Berean Literal Bible .
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT Therefore since it is left for some to enter into it, and they who had the glad tidings first proclaimed to them did not enter in because of unbelief, He again determinately apointeth out a day, namely Today, saying by David after so long a time, as it hath been mentioned, "Today since you have heard his voice let not your hearts be refractory"?

| | |
|---|---|
| Context Group Version | Seeing therefore it remains that some should enter in into, and they to whom the imperial news was formerly proclaimed failed to enter in because of disobedience, he again defines a certain day, Today, saying in David so long a time afterward (even as has been said before), Today if you (pl) shall hear his voice, Do not harden your (pl) hearts. |
| English Standard Version Far Above All Translation | . Since therefore the fact remains that some are entering into it, but those who first had the gospel preached to them did not enter <i>into</i> it, through disbelief, he has again appointed a day, "today," speaking by <i>means of</i> David, after so much time, as has been said, "Today, if you will heed his voice, do not harden your hearts." |
| Green's Literal Translation Literal New Testament | . SINCE THEREFORE IT REMAINS [FOR] SOME TO ENTER INTO IT, AND THOSE WHO FORMERLY HEARD GLAD TIDINGS DID NOT ENTER IN ON ACCOUNT OF DISOBEDIENCE, AGAIN A CERTAIN HE DETERMINES DAY, TODAY IN DAVID SAYING, AFTER SO LONG A TIME, ACCORDING AS IT HAS BEEN SAID, TODAY IF VOICE HIS YE WILL HEAR, HARDEN NOT YOUR HEARTS. |
| Literal Standard Version Modern English Version Modern Literal Version 2020 | . . Therefore, since it is left for some to enter into it, and the ones who were proclaimed the good-news beforehand <i>have not entered into it</i> because of disobedience, he again determines a certain day as today, saying in David, after so-much time, (just-as it has been said <i>beforehand</i>), 'Today if you ^o hear his voice, do not harden your ^o hearts.' {Psa 95:7, 8} |
| Modern KJV | Since then it remains that some must enter into it, and since they to whom it was first preached did not enter in because of unbelief, He again marks out a certain day, saying in David, "Today," (after so long a time). Even as it is said, "Today, if you will hear His voice, harden not your hearts." |
| New American Standard New European Version New King James Version NT (Variant Readings) Niobi Study Bible Revised Young's Lit. Trans. R. B. Thieme, Jr. translation | Since therefore it [supergrace blessings] is left over for some [positive types] to enter into it, and they [the Exodus generation] to whom the doctrinal good news was first communicated did not enter in because of obstinacy [= maximum negative volition]. Again, he decrees a certain day [supergrace life], communicating by means of David [human author, quotation: Psalm 95], Today, after so long a time elapsed; as has been previously cited in the context, Today if you will hear [and recognize the authority of] and concentrate on his voice, stop hardening your right lobes. |
| Updated Bible Version 2.17 A Voice in the Wilderness Webster's Translation World English Bible Worrell New Testament Young's Updated LT | |

The gist of this passage:
6-7

| Hebrews 4:6a | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| επει (ἐπει) [pronounced ehp-IH] | regarding time: <i>as, when, since, after that</i> ; regarding cause: <i>since, seeing that, because, inasmuch as</i> | conjunction; preposition | Strong's #1893 |
| oun (οὖν) [pronounced oon] | <i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i> | adverbial particle | Strong's #3767 |
| apoleipō (ἀπολείπω) [pronounced ap-ohl-IPE-oh] | <i>to leave, to leave behind; to desert or forsake; to remain</i> | 3 rd person singular, present passive indicative | Strong's #620 |
| tinas (τινας) [pronounced tihn-ahs]; tina (τινα) [pronounced tihn-ah] | <i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i> | masculine plural; enclitic, indefinite pronoun; adjective; accusative case | Strong's #5100 |
| eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee] | <i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i> | aorist active infinitive | Strong's #1525 |
| eis (εἰς) [pronounced ICE] | <i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| autēn (αὐτήν) [pronounced ow-TAYN] | <i>her, to her, towards her; it; same</i> | 3 rd person feminine singular pronoun, accusative case | Strong's #846 |

Translation: Since, therefore, it [the rest] remains for certain ones to enter into it;...

What remains to enter into is *the rest*. The rest which we, as believers, enter into, is illustrated by Canaan. The generation following Gen X went into the land of promise, under Joshua's leadership, and they took the land in seven years. Then they lived there, in houses which they did not build, enjoying the fruits of vineyards which they did not plant.

The illustration is that of a peaceful life; or, better yet, a life in which you are at peace in your soul. The hatred of gentiles all around Israel burned, but as long as the people of Israel followed the laws and precepts of God, they remained in a state of personal peace.

This is illustrative of the Christian life, which can end up being a great many things. In a society overrun by believers and by the precepts of God, this is a relatively peaceful and prosperous life. Time may be spent in the military and time may be spent in defending our freedoms; but, for the most part, the believer can enjoy a relatively peaceful and prosperous life.

See [Living the Christian Life](#) in the [Addendum](#).

Application: This is not the only environment where the Christian life can occur. In present day, we have gotten so insane, as a society, that we actually have graphics of pregnant fathers, as if a father can get pregnant. We have as many as fifty-seven genders described (by freaks), when there are, in fact, two. And we have currently found ourselves, as believers, in the middle of a country where a significant number of

people who have taken on values which do not coincide with reality. The believer can still enjoy a relatively peaceful and prosperous life, but there may be more upheaval and weirdness in that life.

Now, that life of relative peace and prosperity (and, not all prosperity centers around money and the accumulation of things) is open for all believers to enter it. This might be called the faith-rest life; the life of the mature believer, the supergrace life. It is available to all believers who want to grow.

| Hebrews 4:6b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| proteron (πρότερον) [pronounced PROT-ehr-awn] | <i>previously, at the first; before, prior; of time, former</i> | adverb/adjective | Strong's #4386 |
| euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo] | <i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i> | masculine plural; aorist passive participle, nominative case | Strong's #2097 |
| ouk (οὐκ) [pronounced ook] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| eisrchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee] | <i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i> | 3 rd person plural, aorist active indicative | Strong's #1525 |
| diá (διά) [pronounced dee-AH] | <i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i> | preposition | Strong's #1223 |
| apeitheia (ἀπειθεία) [pronounced ap-Ī-thi-ah] | <i>obstinacy, obstinate opposition to the divine will; disbelief, unbelief, rebellious, disobedience</i> | feminine singular noun, accusative case | Strong's #543 |

Translation: ...but the ones who previously received the good news did not enter in by reason of disbelief.

As we have previously discussed, there is the good news of salvation; but then, there is also the good news of Bible doctrine, of God's plan, of the future for the believer on planet earth. The believers of the Exodus generation (specifically, those I have designated as Gen X), did not enter into this life. The continually rebelled against Moses, against God and against the Law given them by God. It got to the point where God eliminated them by the sin unto death, now allowing them to ever enter into the land of promise.

Hebrews 4:6 Since, therefore, it [the rest] remains for certain ones to enter into it; but the ones who previously received the good news did not enter in by reason of disbelief. (Kukis nearly literal translation)

Hebrews 4:7a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|-----------------|
| palin (πάλιν) [pronounced PAL-in] | <i>again, once more, anew; a renewal or repetition of the action; further (more), moreover; in turn, on the other hand</i> | adverb | Strong's #3825 |
| tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih] | <i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i> | feminine singular; enclitic, indefinite pronoun; adjective; accusative case | Strong's #5100 |
| horizô (ὀρίζω) [pronounced hohr-IHD-zoh] | <i>1) to define; 1a) to mark out the boundaries or limits (of any place or thing); 1b1) that which has been determined, to appointment, decree; 1b2) to ordain, determine, appoint</i> | 3 rd person singular, present active indicative | Strong's #3724 |
| Note the present tense rather than the aorist tense. | | | |
| hêmera (ἡμέρα) [pronounced hay-MEH-raw] | <i>day, daytime; 24-hour day; period of time</i> | feminine singular noun; accusative case | Strong's #2250 |
| sêmeron (σήμερον) [pronounced SAY-mer-on] | <i>today; this (very) day; what has happened today</i> | adverb | Strong's #4594 |

Translation: *Again, He keeps on determining a certain day, today.*

Nevertheless, there is a day specified by God—that day being today. It is a new day and a new audience of Hebrew believers. What are they going to do with *today*? This day—today—was also foreordained by God. There is the messenger of God, the writer of Hebrews; and there is his audience, Hebrew believers (principally those in Jerusalem and Judæa).

Now, today, 2000 years later, this applies to all believers, Jewish and non-Jewish, who read and study the words of God spoken through this unknown author.

Hebrews 4:7b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|--|-----------------|
| en (ἐν) [pronounced en] | <i>in, into, on, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| David (Δαυίδ, ὁ) [pronounced dow-WEED]; | <i>beloved; transliterated David</i> | proper masculine indeclinable noun | Strong's #1138 |

| Hebrews 4:7b | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| légō (λέγω) [pronounced LEH-goh] | <i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i> | masculine singular, present active participle, nominative case | Strong's #3004 |
| meta (μετά) [pronounced meht-AH] | <i>after, behind</i> | preposition with the accusative | Strong's #3326 |
| tosoutos (τοσοῦτος) [pronounced toss-OO-toss] | <i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i> | masculine singular adjective; accusative case | Strong's #5118 |
| chronos (χρόνος) [pronounced CHROHN-oss] | <i>time; time as a succession of events; a duration of time</i> | masculine singular noun; accusative case | Strong's #5550 |

Translation: He keeps on speaking through David, after so much time,...

The author of Hebrews now says something which is quite remarkable: *God continues to speak through David, even after so much time has passed.* That is, the Scriptures continue to speak to man, no matter how long ago they were written.

| Hebrews 4:7c | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kathōs (καθώς) [pronounced kath-OCE] | <i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i> | adverb | Strong's #2531 |
| prooráō (προοράω) [pronounced pro-or-AH-oh] | <i>to see previously; to see before (whether as respects place or time); to keep before one's eye's; metaphorically to be mindful of one always</i> | 3 rd person singular, perfect passive indicative | Strong's #4308 |

Translation: ...just as He had foreseen,...

God knew all of this beforehand. All of this fits into His plan.

| Hebrews 4:7d | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| sêmeron (σήμερον) [pronounced SAY-mer-on] | <i>today; this (very) day); what has happened today</i> | adverb | Strong's #4594 |
| eán (ἐάν) [pronounced eh-AHM] | <i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i> | conditional particle; conjunction affixed to a subjunctive verb | Strong's #1437 |
| tês (τῆς) [pronounced tayc] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| phônê (φωνή) [pronounced foh-NAY] | <i>sound, voice; language</i> | feminine singular noun; genitive/ablative case | Strong's #5456 |
| autou (αὐτοῦ) [pronounced ow-TOO] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |
| akoúô (ἀκούω) [pronounced ah-KOO-oh] | <i>to hear; to hear and pay attention to; to listen to; to hear and understand</i> | 2 nd person plural, aorist active subjunctive | Strong's #191 |

Translation: ...“Today, if you (all) might hear His voice,...

For the third time in the book of Hebrews, **Psalm 95** is quoted. In case the readers missed it the first two times, the writer of Hebrews is telling them, “These words are for you. These are not words from hundreds of years ago written to people who are long-dead; these are words God is speaking to you.”

If you hear these words, then pay attention, the writer of Hebrews tells them.

| Hebrews 4:7e | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| mê (μή) [pronounced may] | <i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |
| sklêrunô (σκληρύνω) [pronounced sklay-ROO-no] | <i>to (make one) harden; to be obstinate, stubborn, to develop scar tissue</i> | 2 nd person plural, present active subjunctive | Strong's #4645 |
| tas (τάς) [pronounced tahss] | <i>the, to the, towards them</i> | feminine plural definite article; accusative case | Strong's #3588 |

| Hebrews 4:7e | | | |
|--|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kardiai (καρδίαι) [pronounced <i>kahr-DEE-ī</i>] | <i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i> | feminine plural noun, accusative case | Strong's #2588 |
| humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>] | <i>of yours, from you; concerning you; you, yourselves</i> | 2 nd person plural pronoun; genitive/ablative case | Strong's #5216 (genitive case of #5210) |

Translation: ...do not keep on making your hearts stubborn.”

When you hear the Word of God being taught, do not be stubborn; do not reject the sound teaching of Bible doctrine.

Hebrews 4:7 Again, He keeps on determining a certain day, today. He keeps on speaking through David, after so much time, just as He had foreseen, “Today, if you (all) might hear His voice, do not keep on making your hearts stubborn.” (Kukis nearly literal translation)

Hebrews 4:6–7 Since, therefore, it [the rest] remains for certain ones to enter into it; but the ones who previously received the good news did not enter in by reason of disbelief. Again, He keeps on determining a certain day, today. He keeps on speaking through David, after so much time, just as He had foreseen, “Today, if you (all) might hear His voice, do not keep on making your hearts stubborn.” (Kukis nearly literal translation)

Hebrews 4:6–7 Nevertheless, the rest still remains for certain ones to enter into it; while the Exodus generation, who previously received this good news, did not enter into His rest by reason of unbelief. Once again, God has predetermined a certain day—today, in fact. God keeps on speaking through David, even after all of this time, just as God knew beforehand, to speak this powerful message to us: “Today, if you hear His voice, stop making your hearts stubborn with scar tissue.” (Kukis paraphrase)

Much of our interpretation depends upon the context of this chapter. There is absolutely nothing taking place in any of the epistle which makes it sound as if the author thinks that the recipients need to follow the Law of Moses better than they are. There is nothing said so far about keeping the Sabbath or keeping the Mosaic Law.

On the other hand, the writer of this missive speaks of the rest on numerous occasions. In fact, he speaks of entering into a rest in this chapter more times than the word *Sabbath* shows up in all of the epistles combined (it is found many times in the gospels and Acts, but not in the epistles).

For if them of Joshua he makes rest, He would not be speaking after these (things) concerning another day. Consequently keeps on remaining a sabbatical rest for the people of God. For the one coming into the rest of Him and he has ceased from the works of him just as from His Own [works] the God [ceased]. Let us hasten, therefore, to enter into this the rest that not in the same sign one might fall from the obstinacy.

Hebrews
4:8–11

For if Joshua gave them rest, [then God] would not be speaking after these things [took place] concerning another day. Consequently, a sabbath parallel keeps on remaining for the people of God. For the one who comes into His rest has ceased even from his works just as God [ceased] from His Own [works]. Let us be diligent, therefore, to enter into this rest, lest in the same way one might fall (under judgment) from the [same sort of] obstinacy [as the Exodus generation].

For if Joshua brought the next generation of believers into the final rest, God would not, after Joshua's generation, be speaking of seeking out this rest on another day. So, therefore, there remains a sabbath-type of rest for the people of God in this dispensation. And the person who enters into this rest ceases from his works in the same way that God ceased from His works on the seventh day. Let us be diligent, therefore, to enter into this Christian rest, so that we do not fall under the same judgment as did the Exodus generation due to their hard-headed behavior.

Here is how others have translated this passage:

Ancient texts:

| | |
|---|---|
| Westcott-Hort Text (Greek) | For if them of Joshua he makes rest, He would not be speaking after these (things) concerning another day. Consequently keeps on remaining a sabbatical rest for the people of God. For the one coming into the rest of Him and he has ceased from the works of him just as from His Own [works] the God [ceased]. Let us hasten, therefore, to enter into this the rest that not in the same sign one might fall from the obstinacy. |
| Complete Apostles Bible | For if Joshua had given them rest, then He would not have spoken afterward of another day. Then there remains a Sabbath rest for the people of God. For he who has entered into His rest also rested himself from his works, as God did from His own. Let us therefore be diligent to enter into that rest, lest anyone falls in the same example of disobedience. |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . For if Jesus had given them rest he would never have afterwards spoken of another day. There remaineth therefore a day of rest for the people of God. For he that is entered into his rest, the same also hath rested from his works, as God did from his. Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief. |
| V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT | . For if Joshua, the son of Nun, had given them rest, he would not have spoken afterwards of another day. Therefore it is established, that the people of God are to have a sabbath. For he who had entered into his rest, hath also rested from his works, as God did from his. |

| | |
|--|--|
| Original Aramaic NT | Let us, therefore, strive to enter into that rest; lest we fall short, after the manner of them who believed not. For if Yeshua, son of Nun*, had given them rest, he would not afterward have spoken of another day. So then, it remains for the people of God to keep the Sabbath.* For whoever enters his rest has rested from his works as God has from his own. Let us take pains, therefore, to enter that rest, lest we fall in the manner of those who were not persuaded. |
| Plain English Aramaic Bible Lamsa Peshitta (Syriac) | . . |

Significant differences:

Regarding the English translations to follow: there appears to be four major views of the rest or the Sabbath-rest which is referred to here: (1) this is a reference to an abundant life (a mature believer life, a faith-rest life, a supergrace life); (2) this is a reference to the Sabbath still being applicable to Christians (in some instances, this is held to, but with Sunday being that new Sabbath); (3) this rest refers to salvation through Christ Jesus; (4) this rest refers to the eternal rest with God.

Let me add an important factor for you to consider as your read these: many believers write, to some extent, what they know from their own lives. If they have not achieved a fulfilling mature life as a Christian, then the first interpretation really does not appeal to them—they cannot relate to it (the legalistic Christian life may certain be preferable to a life given over to the seeking of pleasure, but it is no match for the supergrace life). As a result, they will often go with the second or fourth interpretation.

Obviously, the translator’s view is not always in view in their translation. And, also obviously, we should not interpret the Bible in order to match our own experiences.

Limited Vocabulary Translations:

| | |
|---|--|
| Bible in Basic English | For if Joshua had given them rest, he would not have said anything about another day. So that there is still a Sabbath-keeping for the people of God. For the man who comes into his rest has had rest from his works, as God did from his. Because of this, let us have a strong desire to come into that rest, and let no one go after the example of those who went against God's orders. |
| Bible in Worldwide English | If Joshua had led those people to rest, God would not have talked later about another day. So there is still a rest for Gods people, like a Sabbath day. The person who goes into Gods resting place will rest after doing his work, just as God rested after doing his work. So let us do our best to go into that resting place. Those people died in the wilderness because they did not believe. So let us take care that the same thing does not happen to one of us. |
| Easy English Easy-to-Read Version–2008 | . We know that Joshua did not lead the people into the place of rest that God promised. We know this because God spoke later about another day for rest. This shows that the seventh-day rest for God's people is still to come. God rested after he finished his work. So everyone who enters God's place of rest will also have rest from their own work just as God did. So let us try as hard as we can to enter God's place of rest. We must try hard so that none of us will be lost by following the example of those who refused to obey God. |

| | |
|-----------------------|---|
| God's Word™ | If Joshua had given the people rest, God would not have spoken about another day. Therefore, a time of rest and worship exists for God's people. Those who entered his place of rest also rested from their work as God did from his. So we must make every effort to enter that place of rest. Then no one will be lost by following the example of those who refused to obey. |
| Good News Bible (TEV) | If Joshua had given the people the rest that God had promised, God would not have spoken later about another day. As it is, however, there still remains for God's people a rest like God's resting on the seventh day. For those who receive that rest which God promised will rest from their own work, just as God rested from his. Let us, then, do our best to receive that rest, so that no one of us will fail as they did because of their lack of faith. |
| The Message | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

Thought-for-thought translations; dynamic translations; paraphrases:

| | |
|-----------------------------|---|
| Contemporary English V. | If Joshua had really given the people rest, there would not be any need for God to talk about another day of rest. But God has promised us a Sabbath when we will rest, even though it has not yet come. On that day God's people will rest from their work, just as God rested from his work. We should do our best to enter that place of rest, so that none of us will disobey and miss going there, as they did. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | Now if this promise of "rest" was fulfilled when Joshua brought the people into the land, God wouldn't have spoken later of another "rest" yet to come. So we conclude that there is still a full and complete "rest" waiting for believers to experience. As we enter into God's faith-rest life we cease from our own works, just as God celebrates his finished works and rests in them. So then we must give our all and be eager to experience this faith-rest life, so that no one falls short by following the same pattern of doubt and unbelief. |
| UnfoldingWord Simplified T. | For if Joshua had given them rest, God would not have spoken about another day. Therefore there is still a Sabbath rest reserved for God's people. For he who enters into God's rest has himself also rested from his deeds, just as God did from his. Therefore let us be eager to enter that rest, so that no one will fall into the kind of disobedience that they did. |
| Williams' New Testament | For if Joshua had really given them rest, He would not afterward have been speaking of another day. So a sabbath of rest is still awaiting God's people. For whoever is admitted into God's rest himself has rested from his works, just as God did. So let us do our best to be admitted to that rest, so that not one of us may fail through the same sort of disobedience. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | You see, if Joshua gave them rest, <i>David</i> would not be speaking about another <i>day</i> after these days. Clearly a Sabbath is left behind for God's ethnic group. You see, the <i>person</i> who went into His resting place also himself <i>rested</i> from his <i>actions of work</i> , even as God rested from His own actions of work. So we |

| | |
|--|---|
| | should make every effort to go into that resting place so that someone might not fall in the same demonstration of the unbelief. |
| Common English Bible Len Gane Paraphrase | . If Joshua had given them rest, then [God] afterward wouldn't have spoken about another day. Therefore there remains a rest for the people of God. For one who enters his rest also ceases from his own works, just as God did from his. Therefore let us be diligent to enter into that rest, in order that anyone would not fall in the same kind of unbelief. |
| A. Campbell's Living Oracles | For, if Joshua has caused them to rest, he would not, after that, have spoken of another day. There remains, therefore, a divine rest for the people of God. For he who has entered into his rest, has himself, also, rested from his own works, like as God, also, rested from his. Wherefore let us carefully strive to enter into THIS REST, lest any one should fall after the same example of unbelief. |
| New Advent (Knox) Bible NT for Everyone 20 th Century New Testament | . . Now if Joshua had given 'Rest' to the people, God would not have spoken of another and later day. There is, then, a Sabbath-Rest still awaiting God's People. For he who enters upon God's Rest does himself rest after his work, just as God did. Let us, therefore, make every effort to enter upon that Rest, so that none of us fall through such disbelief as that of which we have had an example. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---|--|
| An Understandable Version | . |
| Berean Study Bible | . |
| Christian Standard Bible | . |
| Conservapedia Translation | . |
| Evangelical Heritage V. | . |
| Revised Ferrar-Fenton Bible | . |
| Free Bible Version | For if Joshua had been able to give them rest, God wouldn't have spoken later about another day. So a Sabbath rest remains for God's people. For whoever enters God's rest also rests from what he's doing, just as God did. As a result we should try hard to enter that rest so nobody falls through following the same bad example of disobedience. |
| God's Truth (Tyndale) | . |
| Holman Christian Standard International Standard V | . For if Joshua [The Gk. name Jesus appears to be a word play on the Heb. name Joshua.] had given them rest, he would not have spoken later about another day. There remains, therefore, a Sabbath rest for the people of God to keep, because the one who enters God's [Lit. his] rest has himself rested from his own actions, just as God did [The Gk. lacks did] from his. Let us, therefore, make every effort to enter that rest, so that no one may fail by following their example of disobedience. |
| Montgomery NT NIV, ©2011 | . |
| Riverside New Testament Leicester A. Sawyer's NT | . For if Joshua caused them to rest he would not have spoken of another day afterwards. Therefore a sabbatism remains for the people of God. For he [Christ] who entered into his rest, also himself rested from his works, as God from his. Let us use diligence, therefore to enter into that rest [the heavenly rest], that no one may fall, after the same example of disobedience. |
| The Spoken English NT UnfoldingWord Literal Text | . . |

Urim-Thummim Version . Because if Jesus had given them Rest, then would he not afterward have spoken of another day. There remains therefore a Sabbath (Rest) to the people of Elohim. Because he that is entered into his Resting Place, he also has ceased from his own enterprises, as Elohim did from his. Let us labor therefore to enter into that Resting Place, unless anyone falls down as in the same example of unbelief.

Weymouth New Testament .
 Wikipedia Bible Project . For if Joshua had given them the true rest, we should not afterwards hear God speaking of another still future day. It follows that there still remains a sabbath rest for the people of God. For He who has been admitted to His rest, has rested from His works as God did from His. Let it then be our earnest endeavour to be admitted to that rest, so that no one may perish through following the same example of unbelief.

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) .
 New English Bible–1970 .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible . For if Yahoshua the son of Nun had given them rest, then He would not have afterward spoken about another day².
 It is therefore the duty of the people of Elohim to keep the Sabbath³.
 For he who has entered into His rest, has also ceased from his own works, as Elohim did from His⁴. (Gen 2:2)
 Therefore, let us strive to enter into that rest, that not anyone fall in the same example of disobedience⁵...

²The Sabbath has always been the 7th day, which is known as Saturday on the Roman calendar. Act 13:27,42,44, Act 15:21, Act 16:13, Act 17:2. Act 18:4, Isaiah 56:1-8.

³The Sabbath is still clearly a requirement in the New Testament as it is the very sign of identity to being a child of YHWH (Exodus 31:12-19). In both the Aramaic and the Greek text the word for Sabbath in this verse is used as a verb that it is something the believer must “be doing”, not simply believing. The word for “Sabbath” in Hebrew in Gen 2:1 is Shabbat and literally means to rest and Paul is equating the millennial rest and our rest from sin in Messiah with the Sabbath rest. It shows who the Creator is and gives Him honor for His creation.

⁴In Lev 23:2 when it states to have “a holy gathering” on the Sabbath this word literally means a rehearsal and each Sabbath when we rest from our own works we honor Yahweh as Creator and rehearse for His soon coming Kingdom where He will be sovereign over all and mankind’s work of selfishness and envy and greed inspired by Satan will have ceased forever.

| | |
|--------------------------|--|
| Holy New Covenant Trans. | <p>⁵ Again comparing the weekly 7th day Sabbath with the 7th millennium and encouraging the believer to focus each Sabbath to be able to have the faith to enter Yahweh's Kingdom.²⁰</p> <p>If Joshua had given them rest then, later God would not have talked about another day. So there is a keeping of Sabbath still open for God's people. A person who enters God's place of rest also rests from his works, as God rested from His works. We must do our best to enter God's place of rest so that no one will fall away, following the example they set by not obeying God.</p> |
| The Scriptures 2009 | <p>For if Yehoshua had given them rest, He would not have spoken of another day after that.</p> <p>So there remains a Sabbath-keeping^a for the people of Elohim.</p> <p>^aThe Greek word is sabattismos, which means Sabbath-keeping.</p> <p>For the one, having entered into His rest, has himself also rested from his works, as Elohim rested from His own.</p> <p>Let us therefore do our utmost to enter into that rest, lest anyone fall after the same example of disobedience.</p> |
| Tree of Life Version | <p>For if Joshua had given them rest, God would not have spoken of another day later on. So there remains a Shabbat rest for the people of God. For the one who has entered God's rest has also ceased from his own work, just as God did from His. Let us, therefore, make every effort to enter that rest, so that no one may fall through the same pattern of disobedience.</p> |

Weird English, Old English, Anachronistic English Translations:

| | |
|-----------------------------------|---|
| Accurate New Testament | <p>...if for them Jesus rests not ever about another [He] spoke after these day then is left Rest (Weekly) [for] the people [of] the god The [Man] for {is} Entering to the rest [of] him and He rests from the works [of] him as from the [things] own The God {rests} [We] may endeavor so to enter to that the rest that not in the it Someone example may fall [of] the disobedience...</p> |
| Alpha & Omega Bible ²¹ | <p>OR IF JESUS HAD GIVEN US [a new] REST [day], WOULD HE NOT HAVE SPOKEN OF ANOTHER DAY AFTER THAT [resurrection]? †(Some translations say "Joshua" In this verse. But Joshua did give the people rest. Joshua 1:13 to Joshua 1:15; Joshua 21:44; Joshua 23:1. The name "Joshua" Would not make sense in this verse since Joshua would not have spoken about a day. It's very clear that this verse is saying that if Jesus had given us a different day of rest or if he had changed the Sabbath day to Sunday, then he would have told us so, but he did not tell us any such thing. Jesus gave us spiritual rest/peace in him. But that limited meaning would not make perfect sense in this verse because it says "Would not he have spoken of another day." Verse 12 "Two edged sword" Confirms that chapter 4 "Entering rest" Has 2 meanings. 1. Don't have a legalistic focus on earning your salvation via the keeping of the law. 2. Enter the presence & peace of Jesus by focusing on him on the 7th day while obeying his 10 commandments in faith & belief that he will provide. The truth is that when we obey Jesus & keep his commandments, we attain peace & rest in his spirit & presence. Faith must be mixed with belief & obedience. Jesus does give us spiritual peace; and we do attain some rest when we do not try to earn our own salvation via a legalistic focus on law, but Jesus does not tell us to stop obeying him or to stop keeping the commandments & 7th day.)</p> <p>THEREFORE, THERE REMAINS A KEEPING OF THE SABBATH FOR THE PEOPLE OF THEOS (The Alpha & Omega). †(KJV on purpose changed the</p> |

²⁰ This footnote presents the point of view that, no one is ever truly saved on earth, but that this is a goal of life.

²¹ Their view, as seen before, is a decidedly pro-Sabbath approach, where Sunday is *not* the new Sabbath. When putting forth some of their non-orthodox views, the AOB includes a great many footnotes.

word for the observance of the Sabbath day in this verse to say only "rest," because they did not want people to understand that we must keep the 7th day holy as Jesus instructed in Genesis & Exodus. The word "Remains" In this verse means to stay intact after something else is taken away.)

FOR THE ONE WHO HAS ENTERED HIS REST HAS HIMSELF ALSO RESTED FROM HIS WORKS, AS THEOS (The Alpha & Omega) DID FROM HIS. †(What kind of "Works" Did god cease from in Genesis 1? Only the physical work of creating physical things. He is doing spiritual works such as spiritual miracles, healings, etc; and He is still instructing us to keep the 10 commandments including resting from our physical labors on the 7th day.)

THEREFORE LET US BE DILIGENT TO ENTER THAT REST, SO THAT NO ONE WILL FALL, THROUGH FOLLOWING THE SAME EXAMPLE OF DISOBEDIENCE. †(The example of unbelief in the O.T. Was that they did not trust Jesus to provide food if they were to rest on the 7th day & they did not trust Jesus to provide water. Psalms 95 must be read with Exodus 17 & Exodus 16.)

Awful Scroll Bible

For if Jesus ceases- them -down, was He maybe not after the same-as-these to speak about another day?

There is being left-off so then, a sabbath for the people of God.

For coming-towards into His ceasing-down, he even ceases-down from his works, wholly-as God from His own.

Let us be eager therefore, to come-towards into that ceasing-down, in-order-that-not anyone shall fall, from-within the same showing-under the eyes of unconfiding.

Concordant Literal Version

For if Joshua causes them to stop, He would not have spoken concerning another day after these things."

Consequently a sabbatism is left for the people of God.

For he who is entering into His stopping, he also stops from his works even as God from His own."

We should be endeavoring, then, to be entering into that stopping, lest anyone should be falling into the same example of stubbornness."

exeGeses companion Bible

or if Yah Shua * had shabbathized them,

than he had not ever after

have spoken about another day.

*Yah Shua, successor to Mosheh

So a shabbatism remains to the people of Elohim.

For whoever enters his shabbath

also shabbathizes from his own works

- exactly as Elohim from his.

So be diligent to enter that shabbath,

lest anyone fall in the same example of trustlessness.

Orthodox Jewish Bible

For if Yehoshua [ben Nun] had brought them to a place of menuchah (rest), Hashem would not have spoken of another "Yom" after that [TEHILLIM 95:7].

Therefore, there remains a Shabbos menuchah for the Am Hashem.

For whoever has entered into the menuchah of Hashem has also rested from [depending on the zchus (merit) of] his ma'asim, just as Hashem rested from his.

Therefore, let us have zerizut (diligence) to enter into that menuchah, for fear that anyone fall through following be'ikvot (in the footsteps) of their same lack of mishma'at (obedience) [cf 3:17-18; 4:6].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible .

| | |
|---|--|
| An Understandable Version | For if Joshua had given the Israelites rest, God would not have spoken about another day later on [i.e., “Today” in Psa. 95:7]. [So] then, a Sabbath “rest day” [still] remains for God’s people [i.e., for Christians, in heaven]. For the person who has entered into a state of rest with God has rested from his own work also, just as God rested from His. So, we should do our best to enter into that state of rest, so that no one fails [to do so] by following the same example of disobedience [i.e., as seen in the Israelites. See verses 2, 6]. |
| Benjamin Brodie’s trans. | Moreover, if Joshua had brought them into rest [by taking the land of Canaan], then [contrary to the facts] he would not have spoken with them on many occasions concerning another [of a different time period] day [it took three generations to complete the task]. Therefore, there remains [the opportunity exists for every generation] a sabbath-rest [superabounding grace life] for the people of God [faithful believers]. Moreover, he [the mature believer] who has entered into His rest [the super-abounding grace life] has also rested from his production [you don’t have to work to obtain blessing] as God rested from His own [after the refashioning of planet earth]. Let us [positive believers], therefore, start being diligent to enter into this rest, so that no one may begin falling [drift off course] after the same example of disobedience [reversionism of the Exodus generation]. |
| The Expanded Bible Jonathan Mitchell NT | . For you see, if Joshua caused them to rest, He would not after these things have continued speaking concerning another "Day." Consequently, a keeping of a sabbath (a state of rest) is being left remaining for (or: to; in; with) God's people, for the person entering into His rest also caused himself to rest from his own works (actions; deeds), just as God [did] from His own. We should at once with diligence hasten, then, to enter into this rest (or: that ceasing down [from work]; completely stopping), so that one would not fall in the same example (or: result of a pattern) of incompletion (or: stubbornness; disobedience; lack of conviction; [p46 reads: lack of faith and trust]). |
| P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice | |

Bible Translations with Many Footnotes:

| | |
|---------------------------|---|
| Lexham Bible | . |
| NET Bible® | . |
| New American Bible (2011) | . |
| The Passion Translation | . |
| Rotherham’s Emphasized B. | . |
| The Spoken English NT | After all, if Joshua had given them rest, David wouldn’t have been talking about another day after that time. ⁿ So there’s still a Sabbath ^o rest for God’s people. Because whoever comes into God’s rest has rested from their own work, just as God rested. ^p So let’s do our best to come into that rest. That way, nobody will fall down by following their example ^q of disobedience. ⁿ Lit. “another day after these days” (the days of Joshua, who led the Israelites over the Jordan River and into the Promised Land of Palestine—see the biblical book of Joshua). |

- o. See “Bible Words”.
- p. Lit. “from their own works, just as God rested from his own”.
- q. Lit. “the same example”.

Wilbur Pickering’s New T.

Because if Joshua had given them rest, He would not have spoken afterward of another day. So then, there remains a Sabbath rest for the people of God. Further, the one having entered into His rest has himself also rested from his own works,⁵ just as God did from His.

(5) We enter God’s rest through faith in Christ’s Work, not through our own works.

We must give an account

Therefore, let us take pains to enter into that rest so that no one may fall through the same pattern of disobedience.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

For if Joshua had given them rest, He [i.e., God] would not have spoken concerning another day after these [things].

So there remains a Sabbath rest for the people of God.

For the one having entered into His rest, also [has] rested himself from his works, even as God [rested] from His own [works].

Therefore, let us be eager [or, diligent] to enter into that rest, lest anyone falls in the same example of disobedience due to unbelief.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

Context Group Version

English Standard Version

Far Above All Translation

For if Joshua had given them rest, he would not be speaking about another day after these *events*. Consequently, there remains a Sabbatical rest to the people of God. For he *who has* entered into his rest has also himself rested from his works, as God *has* from those of his own. Let us be eager, therefore, to enter into that rest, in case anyone should fall in the same example of unbelief.

Green’s Literal Translation

For if Joshua gave them rest, then He would not have afterwards spoken about another day. So, then, there remains a sabbath rest to the people of God. For he entering into His rest, he himself also rested from his works, as God had rested from His own. LXX-Psa. 95:11; Gen. 2:2 Therefore, let us exert ourselves to enter into that rest, that not anyone fall in the same example of disobedience.

Literal New Testament

Literal Standard Version

We may fear, then, lest a promise being left of entering into His rest, anyone of you may seem to have come short, for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard, for we enter into the rest—we who believed, as He said, “So I swore in My anger, They will [not] enter into My rest”; and yet the works were done from the foundation of the world, for He spoke in a certain place concerning the seventh [day] thus: “And God rested in the seventh day from all His works”; and in this [place] again, “They will [not] enter into My rest”; since then, it remains for some to enter into it, and those who first heard good news did not enter in because of unbelief—

again He limits a certain day, "Today," in David saying, after so long a time, as it has been said, "Today, if you may hear His voice, you may not harden your hearts,"
 for if Joshua had given them rest, He would not have spoken after these things concerning another day;
 there remains, then, a Sabbath rest to the people of God,
 for he who entered into His rest, he also rested from his works, as God from His own. Vv. 1–7 are included for context.; v. 11 will be placed later in this study.

Modern English Version
 Modern Literal Version 2020

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 For* if Joshua had given-rest to them, he would have not been speaking concerning another day after these things.
 Consequently*, a Sabbath-rest is left for the people of God.
 For* the one who entered into his rest, he also rested from his works, just-like God *did* from his own.
 Therefore let us be diligent to enter *into* that rest, in-order-that not anyone should fall *into* the same example of disobedience.

Modern KJV
 New American Standard
 New European Version
 New King James Version
 NT (Variant Readings)
 Niobi Study Bible

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 .
 .
 .
 .
 For if Joshua had given them rest, then He would not afterwards have spoken of another day.
 There remains therefore a (keeping of a sabbath) rest for the people of God . should read, "There remaineth therefore a keeping of a sabbath to the people of God."
 For he that has entered into His rest, he also has ceased from his own works, as God did from His.

The Word Discovers Our Condition

Let us labor therefore to enter into that rest, lest any man fall according to the same example of unbelief (disobedience).

Revised Young's Lit. Trans.
 R. B. Thieme, Jr. translation

.
 For if Joshua had caused them to rest [but he didn't], then concerning another day [of supergrace opportunity] He [the Holy Spirit speaking to David in Psalm 95] would not be speaking after these things [after the failure of past generations]. Therefore there is left over a sabbatical rest [supergrace blessings] with reference to the people of the God. For you see, he that is entered into His rest. Therefore let us begin to be diligent to enter into that specific rest [supergrace] lest anyone begin to fall with reference to the same example of obstinacy.

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation

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 .
 Seeing therefore it remaineth that some must enter into it, and they to whom it was first preached entered not because of unbelief: (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then he would not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that hath entered into his rest, he also hath ceased from his own works, as God did from his.)
 Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Vv. 6–7 are included for context.

World English Bible
 Worrell New Testament
 Young's Updated LT

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 .
 .

The gist of this passage:

8-11

| Hebrews 4:8a | | | |
|---|--|---|------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ei (εἰ) [pronounced /] | <i>if; whether; that; though; suppose</i> | conditional conjunction | Strong's #1487 |
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| autous (αὐτούς) [pronounced ow-TOOSE] | <i>them, to them, toward them; same</i> | 3 rd person masculine plural personal pronoun; accusative case | Strong's #846 |
| Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE] | <i>Jehovah is salvation; transliterated Jesus, Joshua</i> | proper singular noun, genitive/ablative case | Strong's #2424 |
| katapauô (καταπαύω) [pronounced kat-ap-OW-oh] | <i>to (cause to) cease; to restrain; to make rest, to settle down, (literally) to colonize, or (figuratively) to (cause to) desist</i> | 3 rd person singular, aorist active indicative | Strong's #2664 |

Translation: For if Joshua gave them rest,...

Throughout the past two chapters, the writer of Hebrews keeps making reference to the Exodus generation. As I have previously mentioned, there are actually two generations of Israelites here: (1) Those who were 20 and older when Israel left Egypt. I call this Gen X. These are the ones which the Bible speaks so disparagingly of. Nearly all of them died the sin unto death in the desert. (2) The generation of promise are those who are their sons and grandsons. They were 20 or younger when leaving Egypt; and many were born out in the desert-wilderness during the 40 years Israel remained there. Joshua led this second generation into the land of promise to take it.

For this reason, I, and most translators, consider the person named here to be Joshua rather than Jesus.

Here, the reference to rest is admittedly a difficult concept. It is certainly not a reference to the Sabbath day, because this author and Paul could have made it clear the Sabbath observance was mandated for believers in the Church Age. However, they did not.

However, Joshua did provide them with some measure of rest. After all, they did take the land and they lived in houses that they did not build and harvested lands which they did not cultivate.

At the same time, there were many enemies left remaining in the land of Canaan and the beginnings of Israel was less than spectacular. The book of Judges is all about concentrated failures of the Jewish people.

| Hebrews 4:8b | | | |
|---|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| οὐκ (οὐκ) [pronounced ook] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| άν (άν) [pronounced ahn] | <i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i> | particle, often untranslated; sometimes found with the relative pronoun | Strong's #302 |
| peri (περί) [pronounced per-EE] | <i>about, concerning, on account of, because [of], around, near</i> | preposition | Strong's #4012 |
| allos (ἄλλος) [pronounced AL-lohs] | <i>another [of the same kind], other; an additional person</i> | feminine singular adjective; genitive/ablative form | Strong's #243 |
| laléō (λαλέω) [pronounced lah-LEH-oh] | <i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i> | 3 rd person singular, imperfect active indicative | Strong's #2980 |
| meta (μετά) [pronounced meht-AH] | <i>after, behind</i> | preposition with the accusative | Strong's #3326 |
| tauta (ταῦτα) [pronounced TAU-taw] | <i>these, these things</i> | intermediate demonstrative pronoun; neuter plural; accusative case | Strong's #3778 (also known as Strong's #5023) |
| hēmera (ἡμέρα) [pronounced hay-MEH-raw] | <i>day, daytime; 24-hour day; period of time</i> | feminine singular noun; genitive/ablative case | Strong's #2250 |

Translation: ...[then God] would not be speaking after these things [took place] concerning another day.

If what Joshua gave them was the rest, and that was the end of it, then God would not continue to speak about the rest after these things. So, there still is a rest for the people in the land; and for the people of the Church Age.

Hebrews 4:8 For if Joshua gave them rest, [then God] would not be speaking after these things [took place] concerning another day. (Kukis nearly literal translation)

| Hebrews 4:9 | | | |
|-------------------------------|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| άρα (ἄρα) [pronounced AHR-ah] | <i>consequently, then, therefore, so then, wherefore</i> | illative particle, expressing a more subjective or informal inference | Strong's #686 |

| Hebrews 4:9 | | | |
|---|--|---|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| apoleipō (ἀπολείπω) [pronounced <i>ap-ohl-IPE-oh</i>] | <i>to leave, to leave behind; to desert or forsake; to remain</i> | 3 rd person singular, present passive indicative | Strong's #620 |
| sabbatismos (σαββατισμός) [pronounced <i>sab-bat-is-MOSS</i>] | <i>a sabbatical rest, a sabbath-keeping; a Christian rest (or, Sabbath); a sabbath parallel</i> | masculine singular noun; nominative case | Strong's #4520 (hapax legomena) |
| tō (τῷ) [pronounced <i>toh</i>] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | masculine singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| laos (λαός) [pronounced <i>lah-OSS</i>] | <i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i> | masculine singular noun; dative, locative or instrumental case | Strong's #2992 |
| του (τοῦ) [pronounced <i>tu</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced <i>theh-OSS</i>] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |

Translation: *Consequently, a sabbath parallel keeps on remaining for the people of God.*

This verse, taken by itself, out of its context, is often used as a proof text that the Sabbath remains in force for the Christian believer. The ESV reads: *So then, there remains a Sabbath rest for the people of God,...* However, when taken in context, it does not mean that we are under the Sabbath-day requirements.

The ESV is used below.

The Christian Believer is Not Under the Sabbath

1. Let us consider the thrust of the New Testament and the Sabbath first:
 - 1) It is clear in the gospels that Sabbath-day distortions existed.
 - 2) Jesus lived under the Law of Moses and He kept every bit of it (or He would not have been qualified to take upon Himself our sins).
 - 3) The Sabbath had been dramatically distorted by the pharisees and teachers of the law. The regulations regarding the Sabbath day had built up to around 600, if memory serves.
 - 4) You may recall that the pharisees tried to catch Jesus on many occasions violating the Sabbath.
 - 5) Although some limited commentary is made about the legalistic aspects of the Sabbath, at no point in time is this carefully laid out by any writer of Scripture.
 - 6) The writer of Hebrews spends a great deal of time dealing with the various aspects of the Law and what these things mean; and how the Law looks forward to Jesus.
 - 7) the writer of Hebrews spends no time at all carefully defining what keeping the Sabbath ought to be and what it is not. No one does this in the New Testament.

The Christian Believer is Not Under the Sabbath

- 8) If we were still under the Sabbath, then that would seem to be an important thing to get out there.
2. On several occasions, the churches of God are associated with the first day of the week. At no time does Paul write and say, *Listen, I know that we got into this nasty habit of meeting on Sunday, but we really ought to be keeping the Sabbath, you know.* There is never any person who writes to correct the behavior of the local churches.
3. The words *sabbath, sabbaths* occur 56 times in the New Testament. That is quite a lot. However, we find these words in the gospels 45 times, 9 times in Acts and only twice in the epistles (including Hebrews 4:9).
4. Apart from the verse that we are currently studying, the other occurrence of Sabbath in the epistles is this: **Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath.** (Colossians 2:16). What Paul speaks of here are things related to the Law of Moses, and no one is to pass judgment on the Colossians with regards to any of these things from the Law. This would have been an ideal time for Paul to write, *Now, I don't mean that you can violate the Sabbath with impunity; I am just saying no one can bug you about it.* But Paul says nothing about keeping the Sabbath.
5. Hebrews 4:9, if taken by itself can seem to mean that believers in the Church Age are to keep the Sabbath, but the entire context of this statement is within the believers need to seek out the rest promised by God. It is clear by the information given in Hebrews 3–4 that the writer of Hebrews is not talking about keeping the Sabbath.
 - 1) The word *rest* occurs 9x in the New Testament; and 8x in Hebrews 3–4.
 - 2) So, even though we may disagree to some extent exactly what that rest is, it is certainly approached with a great deal of detail in these two chapters.
 - 3) What we do know about the word *rest* is, it does not mean that this is to be understood as following the Sabbath day regulations from the Law of Moses.
 - 4) The Sabbath which remains for believers in the Church Age is to enter into this rest that the believers from the Exodus generation did not enter into.
6. Finally, we, as believers in the Church Age, are no longer under the Law:
 - 1) The Law has a very limited application for people in the Church Age. Romans 3:20 **For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.** The believer is not to look to the law for justification. The Law tells us that we are sinners.
 - 2) We are justified by faith, not by law. Romans 3:27–28 **Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law.**
 - 3) Believers are not just tossing the Law aside. We learn from the Law. Romans 3:31 **Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.** When Paul says, *we uphold the law*, this does not mean that we are keeping the Law in the sense that the Jews kept the law under the dispensation of Israel.
 - 4) We are not under Law; we are under grace. Romans 6:14 **For sin will have no dominion over you, since you are not under law but under grace.**
 - 5) The believer is released from the Law. Romans 7:6 **But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.**
 - 6) Romans 8:2–4 **For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. What is key to the Christian life is faith, not the Law.**
 - 7) Romans 10:4 **For Christ is the end of the law for righteousness to everyone who believes.**
 - 8) Galatians 2:15–16 **We ourselves are Jews by birth and not Gentile sinners; yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.**

The Christian Believer is Not Under the Sabbath

- 9) Galatians 3:10–14 For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." But the law is not of faith, rather "The one who does them shall live by them." Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.
 - 10) Galatians 5:4 You are severed from Christ, you who would be justified by the law; you have fallen away from grace.
 - 11) Galatians 5:14 For the whole law is fulfilled in one word: "You shall love your neighbor as yourself."
 - 12) Ephesians 2:14–16 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby killing the hostility.
 - 13) The Law makes nothing perfect. Hebrews 7:19
7. In the **addendum**, there is the **doctrine of the Sabbath day**.

Also in the Doctrine of the Sabbath day, there are links to other doctrinal teachers and their work on the doctrine of the Sabbath.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Hebrews 4:9 Consequently, a sabbath parallel keeps on remaining for the people of God. (Kukis nearly literal translation)

Hebrews 4:10a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|---|
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee] | <i>entering [in]; going in [through]; coming in [through]</i> | masculine singular, aorist active participle; nominative case | Strong's #1525 |
| eis (εἰς) [pronounced ICE] | <i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| tên (τὴν) [pronounced tayn] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |

| Hebrews 4:10a | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| katapausis (κατάπαυσις) [pronounced <i>kat-AP-w-sis</i>] | <i>rest, repose, place of rest, resting place</i> | feminine singular noun, genitive/ablative case | Strong's #2663 |
| αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |

Translation: For the one who comes into His rest...

The author of Hebrews now goes back to speaking of those who enter into God's rest.

This is actually the subject for the phrase which follows (it corresponds with autos).

| Hebrews 4:10b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| αυτος (αὐτός) [pronounced <i>ow-TOSS</i>] | <i>he; himself; same; this; it</i> | 3 rd person masculine singular personal pronoun; nominative case | Strong's #846 |
| καταραιῶ (καταπαύω) [pronounced <i>kat-ap-OW-oh</i>] | <i>to (cause to) cease; to restrain; to make rest, to settle down, (literally) to colonize, or (figuratively) to (cause to) desist</i> | 3 rd person singular, aorist active indicative | Strong's #2664 |
| ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel. | <i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i> | preposition or separation or of origin | Strong's #575 |
| τῶν (τῶν) [pronounced <i>tohn</i>] | <i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i> | neuter plural definite article; genitive and ablative cases | Strong's #3588 |
| εργα (ἔργα) [pronounced <i>EHR-gah</i>] | <i>works, deeds, acts, things which are done; undertakings; business, enterprise</i> | neuter plural noun, genitive/ablative case | Strong's #2041 |
| αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |

This is almost v. 4b.

Translation: ...has ceased even from his works...

Entering into God's rest means that a person has ceased from his works. The person who believes in Jesus Christ and who is advancing in the spiritual life ceases from his works. We should understand that the writer of Hebrews is speaking of human works; often the sort of human works designed to impress God (good deeds, etc.).

This does not mean that the writer of Hebrews is telling us that we should not work at all in the Christian life. That is not the point that he is making. Obviously, many of us will have regular jobs that we go to; and many of us, as an outgrowth of spiritual advancement, we do things which are considered to be divine good.

The works that a man ceases from can be almost exactly the same thing as what he does that is counted as divine good. Let me explain. Someone might give a significant sum of money to his church (significant in comparison to his own income). Maybe he gives \$1000, maybe \$10,000 and maybe \$100,000. He does this in order to gain God's favor; and it is human good and dead works. This is the sort of thing that God will burn at the final judgment/evaluation for believers.

On the other hand, this same person could do the exact same thing, but while filled with the Spirit and while thinking **divine viewpoint**. That would be divine good. In other words, your motivation and your state of mind are key to the quality of work that you produce.

The example I have used before is, when I was three and my father was building our house next door to where we were living, I came over to help him and I nailed a piece of scrapwood to the subfloor. My father loves me and probably even thought that this was funny (my mother told me about this many years later, so he obviously told her). But, you know what my father did? Despite loving me, he did not leave the piece of scrapwood nailed to the subfloor. Years later, he was not going to point to this lump under a rug and say, "Yep, that right there, my three-year-old son did." He removed it and threw the wood into a pile of wood later to be burned.

Nailing down this piece of scrapwood is a good illustration of human good (and we can produce human good even as believers in Jesus Christ).

See the Doctrines of **Human Good** and **Divine Good**, both placed in the **Addendum**.

| Hebrews 4:10c | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hōsper (ὥσπερ) [pronounced HOE-sper] | <i>wholly as, just as, exactly like</i> | adverb | Strong's #5618 |
| apó (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel. | <i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i> | preposition or separation or of origin | Strong's #575 |
| tôn (τῶν) [pronounced tohn] | <i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i> | neuter plural definite article; genitive and ablative cases | Strong's #3588 |
| ídios (ἴδιος) [pronounced IH-dee- os] | <i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i> | neuter plural adjective; genitive/ablative case | Strong's #2398 |

Hebrews 4:10c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|------------------------------------|--|---|-----------------|
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, nominative case | Strong's #2316 |

Translation: ...just as God [ceased] from His Own [works].

The writer of Hebrews draws an analogy here, where the believer ceases from his works (speaking of human good specifically). God ceased from His Own works and the believer follows suit.

Again, the context does not tell us that, this is what we are supposed to do on Saturday. *Just quit working, believers!* That is not the clarion call being given here. We enter into God's rest, and in that rest, we cease from the production of human good. We stop that sort of working just as God stopped work on the seventh day (notice that there is no emphasize on the sixth, seventh or first days of the week here. None of that is pertinent, because the writer of Hebrews is not telling us about how to follow the sabbath or what to do as believers, etc. He is teaching principles here, not some legalistic observance.

Hebrews 4:10 For the one who comes into His rest has ceased even from his works just as God [ceased] from His Own [works]. (Kukis nearly literal translation)

Hebrews 4:11a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|---|-----------------|
| spoudazô (σπουδάζω) [pronounced spoo-DAWD-zoh] | <i>to hasten, to make haste; to exert one's self, to endeavour, to give diligence, to be diligent to</i> | 1 st person plural, aorist active subjunctive | Strong's #4704 |
| oun (οὖν) [pronounced oon] | <i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i> | adverbial particle | Strong's #3767 |
| eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee] | <i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i> | aorist active infinitive | Strong's #1525 |
| eis (εἰς) [pronounced ICE] | <i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| ekeinên (ἐκείνην) [pronounced ehk-Ī-nayn] | <i>her, it; that, this (one)</i> | 3 rd person feminine singular pronoun or remote demonstrative; accusative case | Strong's #1565 |

| Hebrews 4:11a | | | |
|---|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tên (τὴν) [pronounced tayn] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |
| katapausis (κατάπαυσις) [pronounced kat-AP-w-sis] | <i>rest, repose, place of rest, resting place</i> | feminine singular noun, genitive/ablative case | Strong's #2663 |

Translation: Let us be diligent, therefore, to enter into this rest,...

The believer should endeavor to enter into this rest that the writer of Hebrews is speaking of. Again, this is a state of being, not a particular day to observe.

| Hebrews 4:11b | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hina (ἵνα) [pronounced HEE-na] | <i>that, in order that, so that, to the intent that; because</i> | conjunction which denotes purpose or result | Strong's #2443 |
| mē (μή) [pronounced may] | <i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |
| en (ἐν) [pronounced en] | <i>in, into, on, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tō (τῷ) [pronounced toh] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | masculine singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| autō (αὐτῷ) [pronounced ow-TOH] | <i>in him, by him, to him; for him; by means of him; with me; same</i> | 3 rd person masculine singular personal pronoun; locative, dative or instrumental case | Strong's #846 |
| tís (τις) [pronounced tihç] ti (τι) [pronounced tih] | <i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i> | masculine singular; enclitic, indefinite pronoun; adjective; nominative case | Strong's #5100 |
| hupodeigma (ὑπόδειγμα) [pronounced hoop-OD-igue-mah] | <i>a sign; figure; copy, imitation; an example; a pattern; an exhibit</i> | neuter singular noun; dative, locative or instrumental case | Strong's #5262 |

| Hebrews 4:11b | | | |
|--|---|--|-----------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| <p>piptō (πίπτω) [pronounced PIHP-toh]</p> | <p><i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i></p> | <p>3rd person singular, aorist active subjunctive</p> | <p>Strong's #4098</p> |
| <p>tês (τῆς) [pronounced tayc]</p> | <p><i>of the; from the, [away, out] from the; from the source of; by the; than the</i></p> | <p>feminine singular definite article; genitive and ablative cases</p> | <p>Strong's #3588</p> |
| <p>apeitheia (ἀπειθεία) [pronounced ap-Ī-thi-ah]</p> | <p><i>obstinacy, obstinate opposition to the divine will; disbelief, unbelief, rebellious, disobedience</i></p> | <p>feminine singular noun, genitive/ablative case</p> | <p>Strong's #543</p> |

Translation: ...lest in the same way one might fall (under judgment) from the [same sort of] obstinacy [as the Exodus generation].

The whole purpose of this paragraph is to keep us from falling under God's judgment from acting in the same obstinate way that the Exodus generation acted. We should endeavor to enter into His rest; we should not be hardheaded and rebellious toward God.

Hebrews 4:11 Let us be diligent, therefore, to enter into this rest, lest in the same way one might fall (under judgment) from the [same sort of] obstinacy [as the Exodus generation]. (Kukis nearly literal translation)

Hebrews 4:8–11 For if Joshua gave them rest, [then God] would not be speaking after these things [took place] concerning another day. Consequently, a sabbath parallel keeps on remaining for the people of God. For the one who comes into His rest has ceased even from his works just as God [ceased] from His Own [works]. Let us be diligent, therefore, to enter into this rest, lest in the same way one might fall (under judgment) from the [same sort of] obstinacy [as the Exodus generation]. (Kukis nearly literal translation)

Hebrews 4:8–11 For if Joshua brought the next generation of believers into the final rest, God would not, after Joshua's generation, be speaking of seeking out this rest on another day. So, therefore, there remains a sabbath-type of rest for the people of God in this dispensation. And the person who enters into this rest ceases from his works in the same way that God ceased from His works on the seventh day. Let us be diligent, therefore, to enter into this Christian rest, so that we do not fall under the same judgment as did the Exodus generation due to their hard-headed behavior. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Word of God

For keeps on living the Word of God and effectual, and sharper than any sword—a two-edged (one); and piercing as far as a division of soul and spirit, not only of joints and also marrow, and [is] a discerner of thoughts and intentions of a heart.

Hebrews
4:12

For the Word of God keeps on being alive and effectual, sharper than any two-edged sword, cutting deep to a division of [the] soul and [the] spirit, and even joints from the marrow; and [it is] a discerner of thoughts and intentions of [the] heart.

For the Word of God is alive and operational; it is sharper than any two-edged sword, cutting so deep as to discern a division between the soul and the spirit; even separating the joints from the marrow. The Word of God keeps on being that which fully understands and reveals our thoughts and intentions.

Here is how others have translated this passage:

Ancient texts:

| | |
|--|---|
| Westcott-Hort Text (Greek) | For keeps on living the Word of God and effectual, and sharper than any sword—a two-edged (one); and piercing as far as a division of soul and spirit, not only of joints and also marrow, and [is] a discerner of thoughts and intentions of a heart. |
| Complete Apostles Bible | For the word of God is living and effectual, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intentions of the heart. |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . For the word of God is living and effectual and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow: and is a discerner of the thoughts and intents of the heart. |
| V. Alexander's Aramaic Eastern Aramaic Manuscript | . |
| James Murdock's Syriac NT | For the word of God is living, and all-efficient, and sharper than a two-edged sword, and entereth even to the severance of the soul and the spirit, and of the joints and the marrow and the bones, and judgeth the thoughts and reasonings of the heart:... |
| Original Aramaic NT | For the word of God is living and all-efficient*, and much sharper than a double edged sword, and it pierces to the separation of soul and spirit and of joints, marrow and of bones*, and judges the reasoning and conscience of the heart. |
| Plain English Aramaic Bible Lamsa Peshitta (Syriac) | . . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|--|
| Bible in Basic English | For the word of God is living and full of power, and is sharper than any two-edged sword, cutting through and making a division even of the soul and the spirit, the bones and the muscles, and quick to see the thoughts and purposes of the heart. |
| Bible in Worldwide English | Gods word is living and full of power. It is more sharp than any sword that cuts on both sides. What God says cuts through and divides the mind and spirit. It cuts through and divides the place where the bones are joined, and the part inside the bone. What God says is able to judge the things people think and plan in their hearts. |
| Easy English Easy-to-Read Version–2008 | . God's word is alive and working. It is sharper than the sharpest sword and cuts all the way into us. It cuts deep to the place where the soul and the spirit are |

joined. God's word cuts to the center of our joints and our bones. It judges the thoughts and feelings in our hearts.

God's Word™

God's word is living and active. It is sharper than any two-edged sword and cuts as deep as the place where soul and spirit meet, the place where joints and marrow meet. God's word judges a person's thoughts and intentions.

Good News Bible (TEV)

The word of God is alive and active, sharper than any double-edged sword. It cuts all the way through, to where soul and spirit meet, to where joints and marrow come together. It judges the desires and thoughts of the heart.

The Message

.

NIRV

.

New Life Version

.

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

What God has said isn't only alive and active! It is sharper than any double-edged sword. His word can cut through our spirits and souls and through our joints and marrow, until it discovers the desires and thoughts of our hearts.

The Living Bible

.

New Berkeley Version

.

New Century Version

.

New Living Translation

.

The Passion Translation

For we have the living Word of God, which is full of energy, and it pierces more sharply than a two-edged sword. It will even penetrate to the very core of our being where soul and spirit, bone and marrow meet! It interprets and reveals the true thoughts and secret motives of our hearts.

UnfoldingWord Simplified T.

.

Williams' New Testament

For God's message is alive and full of power in action, sharper than any double-edged sword, piercing even to the depths of soul and spirit, to the dividing of joints and marrow, and passing judgment on the thoughts and purposes of the heart.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Breakthrough Version

You see, the living message of God is also active, sharper than every double-edged knife, penetrating up to dividing soul and spirit, joints and marrows, and judgeable of a heart's contemplations and ways of thinking.

Common English Bible

.

Len Gane Paraphrase

.

A. Campbell's Living Oracles

.

New Advent (Knox) Bible

.

NT for Everyone

.

20th Century New Testament

God's Message is a living and active power, sharper than any two-edged sword, piercing its way till it penetrates soul and spirit--not the joints only but the very marrow--and detecting the inmost thoughts and purposes of the mind.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

.

Berean Study Bible

For the word of God is living and active. Sharper than any double-edged sword, it pierces even to dividing soul and spirit, joints and marrow. It judges the thoughts and intentions of the heart.

| | | |
|-----------------------------|---|---|
| Christian Standard Bible | . | |
| Conservapedia Translation | . | |
| Evangelical Heritage V. | . | |
| Revised Ferrar-Fenton Bible | . | |
| Free Bible Version | . | For God's word is alive and effective, sharper than any twin-edged sword, so penetrating it separates life and breath,* bone joints and their marrow, judging the thoughts and intentions of the mind. |
| God's Truth (Tyndale) | . | |
| Holman Christian Standard | . | |
| International Standard V | . | |
| Lexham Bible | . | |
| Montgomery NT | . | For living is the Word of God, and active, and sharper than any two-edged sword, piercing even to the severance of soul from spirit, of both joints and marrow, and is a discerner of the very thoughts and conceptions of the heart. |
| NIV, ©2011 | . | |
| Riverside New Testament | . | |
| Leicester A. Sawyer's NT | . | For the word of God is living, and effective, and sharper than any two-edged sword, and reaching even to the division of soul and spirit, and of joints and marrows, and distinguishes thoughts and intentions of mind;... |
| The Spoken English NT | . | |
| UnfoldingWord Literal Text | . | |
| Urim-Thummim Version | . | |
| Weymouth New Testament | . | For God's Message is full of life and power, and is keener than the sharpest two-edged sword. It pierces even to the severance of soul from spirit, and penetrates between the joints and the marrow, and it can discern the secret thoughts and purposes of the heart. |
| Wikipedia Bible Project | . | |
| Worsley's New Testament | . | |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | . |
| New English Bible—1970 | . |
| New Jerusalem Bible | . |
| New RSV | . |
| Revised English Bible—1989 | . |

Jewish/Hebrew Names Bibles:

| | | |
|--------------------------|---|---|
| Complete Jewish Bible | . | |
| Hebraic Roots Bible | . | For the Word of YAHWEH is living, and powerfully working, and sharper than every two-edged sword, and piercing as far as the division of both soul and spirit, of both joints and marrow and bones, and able to discern the thoughts and intentions of the heart ⁶ . |
| | | ⁶ The Torah should convict us to both obedience and faith, as you need one to have the other. Act 2:37, Luk 2:35. |
| Holy New Covenant Trans. | . | God's word is alive and active. It is sharper than any sword with two sharp edges. It can slice between the soul and the spirit or between the joints and bone marrow. It can tell the difference between the desires and the intentions of the human mind. |

| | |
|----------------------|--|
| The Scriptures 2009 | For the Word of Elohim is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joints and marrow, and able to judge the thoughts and intentions of the heart. |
| Tree of Life Version | For the word of God is living and active and sharper than any two-edged sword—piercing right through to a separation of soul and spirit, joints and marrow, and able to judge the thoughts and intentions of the heart. |

Weird English, Old English, Anachronistic English Translations:

| | |
|----------------------------|--|
| Accurate New Testament | ...Living for The Word [of] the god and Active and Sharper above every sword edged (doubly) and Penetrating until division [of] soul and [of] spirit [of] joints also and [of] marrow* and Discerning thoughts and thinking* [of] heart... |
| Alpha & Omega Bible | . |
| Awful Scroll Bible | For the Word of God is living and undertaking-from-among, and sharper than any double-mouthed smallsword, and arriving-through until the apportioning, of both the being and even the breath, both joints and marrow, and a judger of the enrages-from-within and mind-from-within, of the sensibility of the heart. |
| Concordant Literal Version | For the word of God is living and operative, and keen above any two-edged sword, and penetrating up to the parting of soul and spirit, both of the articulations and marrow, and is a judge of the sentiments and thoughts of the heart." |
| exeGesés companion Bible | For the word of Elohim is living and energized and sharper than any double-mouthed sword, thoroughly penetrating to the parting of soul and spirit and of the joints and marrow: and is a discerner of the deliberation and mind of the heart. Isaiah 49:2 |
| Orthodox Jewish Bible | For the Dvar Hashem is chai (living) and chazak (strong), sharper than every doubled-edged cherev and penetrating as far as the division of nefesh and ruach, of both joints and marrow, and able to judge the machshavot and deliberations of the kavanat halev (the inner directedness of the heart). |
| Rotherham's Emphasized B. | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | . |
| An Understandable Version | For God's word is alive and active and sharper than any double-edged sword. It penetrates [deep enough] even to divide [a person's] soul [from his] spirit, and his joints [from his] bone marrow [Note: This is figurative language describing the penetrating effect of God's word into a person's spiritual, inner being] and is able to judge the thoughts and intentions of a person's heart. |
| Benjamin Brodie's trans. | For the Word of God [Bible doctrine] keeps on being alive and inherently powerful and sharper than any two-edged sword [most effective weapon of its day] and is piercing [like the point of a fencing foil] even to the point of dividing the soul and the spirit [only Bible doctrine can do this], both the joints and the marrow, and is a discerner of the thoughts and intentions of the mentality of the soul. |
| The Expanded Bible | . |
| Jonathan Mitchell NT | For the Word of God (or: God's thought, idea and message; or: the expressed Logos from God; or: the Word which is God) [is] living (or: alive), and active (working; operative; energetic; at work; productive) and more cutting above every two-mouthed sword, even passing through (penetrating) as far as a dividing (or: parting; partitioning) of soul and spirit (or: of inner self-life and breath-effect), |

both of joints and marrows, even able to discern (separate; judge; decide) concerning thoughts (ponderings; reflections; in-rushings; passions) and intentions (notions; purposes) of a heart (= core of the being).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. .
 The Spoken English NT .

Because God's word is alive and active, and it's sharper than any two-edged sword. And it penetrates right to the boundary between soul and spirit, to the boundary between joint and marrow.^s And it's able to judge the inner ideas and thoughts of the heart.

^s. Lit. "joints and marrows".

Wilbur Pickering's New T.

Because the Word of God is living and efficient, and sharper than any two-edged sword, actually penetrating to the point of separating soul and spirit,⁶ joints and marrow; in fact, it is able to evaluate a heart's reflections and intentions.⁷

(6) If soul and spirit can be separated, they obviously cannot be the same thing, just as joints and marrow are not the same thing.

(7) Meditating on God's Word can be uncomfortable; it is a 'mirror' that tells us the truth about ourselves.

Literal, almost word-for-word, renderings:

A Faithful Version

For the Word of God is living and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of both soul and spirit, and of both the joints and the marrow, and is able to discern the thoughts and intents of the heart.

Analytical-Literal Translation

For the word of God [is] living and effective and sharper than every double-edged sword, and [is] penetrating as far as [the] division of both soul and spirit, of both joints and marrow, and [is] able to discern [the] thoughts and intentions of the heart [fig., inner self].

Berean Literal Bible .
 Bond Slave Version .

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

C. Thomson updated NT .
 Charles Thomson NT .

For the word of God is living, and active, and sharper than any two-edged sword, and penetrateth even to the separation of animal life and spirit, and of joints and marrow, and is capable of discerning the desires and thoughts of the heart.

Context Group Version

For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of life and spirit, of both joints and marrow, and able to discern the thoughts and intents of the heart.

English Standard Version .
 Far Above All Translation .

For the word of God is living and effective and sharper than any double-edged sword and reaches as far as dividing both soul and spirit, both joints and marrow, and is discerning of thoughts and intentions of the heart.

| | |
|-------------------------------|--|
| Green’s Literal Translation | For the Word of God is living, and powerfully working, and sharper than every two-edged sword, and piercing as far as the division of both soul and spirit, of both joints and marrow, and able to judge of the thoughts and intentions of the heart;... |
| Literal New Testament | FOR LIVING [IS] THE WORD OF GOD AND EFFICIENT, AND SHARPER THAN EVERY SWORD TWO EDGED, EVEN PENETRATING TO [THE] DIVISION OF SOUL BOTH AND SPIRIT, OF JOINTS BOTH AND MARROWS, AND [IS] A DISCERNER OF [THE] THOUGHTS AND INTENTS OF [THE] HEART. |
| Literal Standard Version | . |
| Modern English Version | . |
| Modern Literal Version 2020 | For* the word of God is living and effective and sharper beyond that of every two edged sword and is penetrating till the division of both soul and spirit, of both bodily-joints and marrows and is a judge of the contemplations and deliberations of the heart. |
| Modern KJV | . |
| New American Standard | . |
| New European Version | . |
| New King James Version | . |
| NT (Variant Readings) | . |
| Niobi Study Bible | Merismos For the Word of God is quick (living or alive), (full of) power (making it active, operative, energizing, and effective) and sharper than (the sharpest) twoedged sword (dagger, surgeon's scalpel (knife), laser), piercing (penetrating everthing) even to the dividing asunder (cutting swiftly apart) of soul and (from; immortal) spirit , and of the joints and marrow (of the deepest parts of our nature), and is a discerner of the (exposing and sifting and analyzing and judging the very deep innermost) thoughts (ideas, imagination, attitude) and intents (purposes) of the heart (desires with all their parts, exposing (laying) us (open) for what we really are (so we can listen and obey)). |
| Revised Young's Lit. Trans. | . |
| R. B. Thieme, Jr. translation | For the word of God keeps on being alive, and effectual, and more cutting than any maxaira, for it penetrates so as to separate soul and spirit, both joints and marrow, and a judge of cogitations and intentions of the right lobe. |
| Updated Bible Version 2.17 | . |
| A Voice in the Wilderness | . |
| Webster’s Translation | . |
| World English Bible | . |
| Worrell New Testament | . |
| Young’s Updated LT | . |

The gist of this passage:

| Hebrews 4:12a | | | |
|--------------------------------|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong’s Number |
| zaō (ζάω) [pronounced DZAH-oh] | <i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i> | masculine singular, present active participle; nominative case | Strong’s #2198 |

| Hebrews 4:12a | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| logos (λόγος, ου, ό) [pronounced LOHG-ohss] | <i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i> | masculine singular noun, nominative case | Strong's #3056 |
| του (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| energês (ἐνεργής) [pronounced ehner-GACE] | <i>effective, active, operative, effectual, powerful; energetic</i> | masculine singular adjective; nominative case | Strong's #1756 |

Translation: For the Word of God keeps on being alive and effectual,...

It seems odd to me for the writer of Hebrews to suddenly speak of the Word of God, describing what it is. It is possible that I have heard so many times at my church that, I just see it as separate from a context.

The writer of Hebrews has referred back to various Scriptures again and again; so why should he not speak of the greatness of the Word of God?

The writer of Hebrews quotes the Old Testament more than any other writer of Scripture (per capita).

| Hebrews 4:12b | | | |
|---------------------------|---|------------------|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |

| Hebrews 4:12b | | | |
|--|--|---|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tomôteros (τομώτερος) [pronounced <i>tom-OH-ter-oss</i>] | <i>sharp (er); cut in a single stroke</i> | masculine singular comparative adjective; nominative case | Strong's #5114 (hapax legomena) |
| hupér (ὑπέρ) [pronounced <i>hoop-AIR</i>] | <i>superior to, more, more than, greater than; beyond, over</i> | preposition with the accusative case | Strong's #5228 |
| pasan (πάσαν) [pronounced <i>PAH-sahn</i>] | <i>each, every, any, anything; all, entire; anyone, some</i> | feminine singular adjective; accusative case | Strong's #3956 |
| máchaira (μάχαιρα) [pronounced <i>MAHKH-ah-rah</i>] | <i>sword; a small sword, a curved sword, for a cutting stroke; a straight sword, for thrusting a knife; figuratively, war, suffering in war; judicial punishment</i> | feminine singular noun, accusative case | Strong's #3162 |
| dístomos (δίστομος) [pronounced <i>DIHS-tom-oss</i>] | <i>double-edged, two-edged, two-edges; having a double mouth (like a river)</i> | feminine singular adjective; accusative case | Strong's #1366 |

Translation: ...*sharper than any two-edged sword*,...

The two-edged sword was a surprising update to warfare. Rather than produce the largest, most frightening sword, the Romans used these two-edged swords which were much smaller, but very maneuverable. So, before their opponents in war could strike with their oversized swords, the Roman soldiers could get in close and strike and kill their opponents.

The Bible is very similar in this way. For virtually every situation in life, there is a verse or a passage which is applicable. We try to pretend as if society has moved so far forward, so that the Bible no longer has relevance; but it continually does.

| Hebrews 4:12c | | | |
|--|--|---|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kaí (καί) [pronounced <i>kí</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| dïiknéomai (διϊκνέομαι) [pronounced <i>dee-ik-NEH-om-ah-rah</i>] | <i>piercing, penetrating, going or reaching through</i> | masculine singular, present (deponent) middle/passive participle, nominative case | Strong's #1338 (hapax legomena) |
| achri/achris (ἄχρι/ἄχρις) [pronounced <i>AHKH-ree/AHKH-rece</i>] | <i>until, unto, while, till; up to, as far as; as long as, for, in, into</i> | preposition or conjunction | Strong's #891 |

| Hebrews 4:12c | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| merismós (μερισμός) [pronounced <i>mer-ihs-MOSS</i>] | <i>distribution; division; partition, separation</i> | masculine singular noun; genitive/ablative case | Strong's #3311 |
| psuchê (ψυχή) [pronounced <i>psoo-KHAY</i>] | <i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i> | feminine singular noun; genitive/ablative case | Strong's #5590 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>] | <i>spirit, Spirit; breath; wind [blast], air</i> | neuter singular noun, genitive/ablative case | Strong's #4151 |

Translation: ...cutting deep to a division of [the] soul and [the] spirit,...

One of the thing that the Bible does is distinguish between the soul and the spirit. The soul of man is the unseen portion of him; and the unseen portion which interrelates to other men. The human spirit is where information is stored about God. The unbeliever's spirit is closed down; but at salvation, the human spirit is opened up or unlocked or made available.

| Hebrews 4:12d | | | |
|--|---|--|------------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| harmoi (ἄρμῳ) [pronounced <i>har-MOY</i>] | <i>joints (of the body), joinings; articulations (of the body)</i> | masculine plural noun; genitive/ablative case | Strong's #719 (hapax legomena) |
| te (τε) [pronounced <i>teh</i>] | <i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i> | enclitic particle; a conjunction; properly used in connection with καί | Strong's #5037 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| muelói (μυελῳ) [pronounced <i>moo-el-OY</i>] | <i>(bone) marrow</i> | masculine plural noun; accusative case | Strong's #3452 (hapax legomena) |

Translation: ...and even joints from the marrow;...

An analogy is given here, there the joints are differentiated from the marrow; and this is a matter of the application of the sword of truth, which cuts so deep and so carefully, as to separate these two things.

| Hebrews 4:12e | | | |
|--|--|--|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| kritikos (κριτικός) [pronounced kriht-ee-koss] | <i>critic, discerning, able to discern; relating to judging, fit for judging, skilled in judging; able to be decisive</i> | masculine singular adjective; nominative case | Strong's #2924 (hapax legomena) |
| enthumēseis (ἐνθυμήσεις) [pronounced en-thoo-MAY-sice] | <i>thoughts, deliberations, thinking, pondering, considerations, inward thoughts, reflections; feelings</i> | feminine plural noun; genitive/ablative case | Strong's #1761 |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| έννοιαι (έννοιαι) [pronounced EHN-noy-ī] | <i>intentions; acts of thinking, considerations, meditations; thoughts, notions, conceptions; understanding, will, manners of feeling, purposes, designs; moral understandings</i> | feminine plural noun; genitive/ablative case | Strong's #1771 |
| kardia (καρδία) [pronounced kahr-DEE-uh] | <i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i> | feminine singular noun, genitive/ablative case | Strong's #2588 |

Translation: ...and [it is] a discerner of thoughts and intentions of [the] heart.

The Bible is able to look into the souls of man and discern the thoughts and the intentions of the heart. Often the Word of God reveals to us our own motivations.

Hebrews 4:12 For the Word of God keeps on being alive and effectual, sharper than any two-edged sword, cutting deep to a division of [the] soul and [the] spirit, and even joints from the marrow; and [it is] a discerner of thoughts and intentions of [the] heart. (Kukis nearly literal translation)

Hebrews 4:12 For the Word of God is alive and operational; it is sharper than any two-edged sword, cutting so deep as to discern a division between the soul and the spirit; even separating the joints from the marrow. The Word of God keeps on being that which fully understands and reveals our thoughts and intentions. (Kukis paraphrase)

The last third of this verse was difficult to translate and interpret, despite the fact that the words used here are relatively simple.

It is most logical to understand v. 13 in the context of v. 12. In fact, it may have even been better to place these two verses together. After all, *the word* is almost the beginning of v. 12, and it is the end of v. 13.

And does not keep on being a creature hidden before Him. Now all (things) [are] naked and having been laid bare to the eyes of Him face to face with whom by us the word.

Hebrews
4:13

And no creature is hidden before Him [or, *before it*]. In fact, all things [are] laid bare, even having been uncovered to His eyes, to Whom [or, *by Which*] [is] the Word to us.

No creature is hidden from Him—every thought and motivation is laid bare, having been made visible in His sight—that is, the sight of the One Who is the Living Word to us.

Here is how others have translated this passage:

Ancient texts:

| | |
|--|---|
| Westcott-Hort Text (Greek) | And does not keep on being a creature hidden before Him. Now all (things) [are] naked and having been laid bare to the eyes of Him face to face with whom by us the word. |
| Complete Apostles Bible | And there is no creature hidden before Him, but all things are naked and open to His eyes, to whom we must give an account. |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is. |
| V. Alexander's Aramaic Eastern Aramaic Manuscript | . . |
| James Murdock's Syriac NT | ...neither is there any creature, which is concealed from before him; but every thing is naked and manifest before his eyes, to whom we are to give account. |
| Original Aramaic NT | And there is no created thing hidden from before him, but everything is naked and open before the eyes of him to whom we give an account. |
| Plain English Aramaic Bible | . |
| Lamsa Peshitta (Syriac) | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | And there is nothing made which is not completely clear to him; there is nothing covered, but all things are open to the eyes of him with whom we have to do. |
| Bible in Worldwide English | God is the one we must meet. Nothing can be hidden from him. Everything is open and he can see it. |
| Easy English Easy-to-Read Version–2008 | . Nothing in all the world can be hidden from God. He can clearly see all things. Everything is open before him. And to him we must explain the way we have lived. |
| God's Word™ | No creature can hide from God. Everything is uncovered and exposed for him to see. We must answer to him. |
| Good News Bible (TEV) | There is nothing that can be hid from God; everything in all creation is exposed and lies open before his eyes. And it is to him that we must all give an account of ourselves. |
| The Message | . |
| NIRV | . |
| New Life Version | . |
| New Simplified Bible | . |

Thought-for-thought translations; dynamic translations; paraphrases:

| | |
|-----------------------------|--|
| Contemporary English V. | Nothing is hidden from God! He sees through everything, and we will have to tell him the truth. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | There is not one person who can hide their thoughts from God, for nothing that we do remains a secret, and nothing created is concealed, but everything is exposed and defenseless before his eyes, to whom we must render an account. |
| UnfoldingWord Simplified T. | . |
| Williams' New Testament | No creature of His can escape God's sight, but everything is bare and exposed to the eyes of Him to whom we have to give account. |

Partially literal and partially paraphrased translations:

| | |
|--|--|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | And creation is not invisible in His sight. All are naked and things that have been exposed to His eyes (with whom is the account for us). |
| Common English Bible | . |
| Len Gane Paraphrase | Nor is there any creature that is not totally transparent in his sight, but all things are uncovered and opened to the eyes of him to whom we must give an account [of ourselves]. |
| A. Campbell's Living Oracles | . |
| New Advent (Knox) Bible | . |
| NT for Everyone | . |
| 20 th Century New Testament | . |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------------|--|
| An Understandable Version | And no created being is hidden from God's sight, but everything is laid bare and is openly visible to the eyes of God, to whom we must give account. |
| Berean Study Bible | . |
| Christian Standard Bible | . |
| Conservapedia Translation | . |
| Evangelical Heritage V. | . |
| Revised Ferrar-Fenton Bible | . |
| Free Bible Version | No living being is hidden from his sight; everything is exposed and visible to the one we're accountable to. |
| God's Truth (Tyndale) | . |
| Holman Christian Standard | . |
| International Standard V | No creature can hide from him, but everyone is exposed and helpless before the eyes of the one to whom we must give a word of explanation. |
| Lexham Bible | . |
| Montgomery NT | And there is not a creature hidden from him, but all things are naked and laid prostrate before the eyes of him with whom we have to do. |
| NIV, ©2011 | . |
| Riverside New Testament | There is not a creature invisible to him, but all things are naked and defenseless before the eyes of him to whom we must account. |
| Leicester A. Sawyer's NT | . |
| The Spoken English NT | And there's no created thing that's invisible to the One we're dealing with-everything stands naked and exposed before God's eyes. |
| UnfoldingWord Literal Text | . |
| Urim-Thummim Version | . |

| | |
|-------------------------|--|
| Weymouth New Testament | And no created thing is able to escape its scrutiny; but everything lies bare and completely exposed before the eyes of Him with whom we have to do. |
| Wikipedia Bible Project | . |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):

| | |
|----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2002) | . |
| New American Bible (2011) | . |
| New English Bible–1970 | . |
| New Jerusalem Bible | . |
| New RSV | . |
| Revised English Bible–1989 | . |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | . |
| Hebraic Roots Bible | . |
| Holy New Covenant Trans. | Nothing in creation is hidden before God. To His eyes everything is naked and bare. We must give an answer to God. |
| The Scriptures 2009 | . |
| Tree of Life Version | . |

Weird English, Old English, Anachronistic English Translations:

| | |
|----------------------------|--|
| Accurate New Testament | ...and not is Creation Hidden before him All [Things] but Bare and Having Been Exposed [to] the eyes [of] him to whom [for] us The Word... |
| Alpha & Omega Bible | . |
| Awful Scroll Bible | Surely there is no created thing un-exposed beheld-from-among Him, but everything is bare and has been bent back for His eyes, with respects to Whom we account to. |
| Concordant Literal Version | . |
| exeGesés companion Bible | And there is no creature that is not manifest in his sight: but all are naked and exposed to the eyes of him with whom we word. Proverbs 15:11 |
| Orthodox Jewish Bible | And there is not nivra (anything created) nistar (hidden) from His sight, but all things are laid bare and exposed to the eynayim (eyes) of Him to whom we must render an account. |
| Rotherham's Emphasized B. | . |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | . |
| An Understandable Version | . |
| Benjamin Brodie's trans. | Furthermore, there is no creature hidden before Him [divine omniscience], but rather all things are naked, even being exposed to His eyes, in the presence of Whom we will receive our reckoning [evaluation at the Judgment Seat of Christ]. |
| The Expanded Bible | . |
| Jonathan Mitchell NT | And no creature (thing formed, framed or created) is (or: exists being) out of sight (not manifest; concealed) in His (or: in Its i.e., the Word's) presence, but all |

things [are] naked and have been gripped and bent back at the neck [thus, exposing the face and throat] to (or: in; by) His (or: Its) eyes, face to face with Whom (or: Which) in us (or: to us; for us; with us) [is] this Word (or: with a view to Whom by us [is] the message and the account; or: toward whom, for us and among us, [comes] the Idea and the Reason).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible . And no creature is hidden in the sight of him, but all *things are* naked and laid bare to the eyes of him to whom we must give an account [Literally “our account”].
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT .
 Wilbur Pickering’s New T. . Nothing in all creation is hidden from His sight; rather all things are naked and open to the eyes of Him to whom we must give account.⁸
 (8) We must give an account to a Judge who knows ALL the facts. This knowledge really ought to turn us into serious people, diligent seekers of God, but

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation . And no created thing is able to be hidden before Him, but all [things are] naked and have been exposed to His eyes to whom we [must give] an account.
 Berean Literal Bible . And there is no creature hidden before Him, but all things are uncovered and laid bare to the eyes of Him to whom is our reckoning.
 Bond Slave Version .
 C. Thomson updated NT .
 Charles Thomson NT . There is indeed no creature concealed from his sight. All things are naked and exposed to the eyes of him with whom we have to do.
 Context Group Version . And there is no creature that is not obvious in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
 English Standard Version .
 Far Above All Translation .
 Green’s Literal Translation .
 Literal New Testament . AND THERE IS NOT A CREATED THING UNAPPARENT BEFORE HIM; BUT ALL THINGS [ARE] NAKED AND LAID BARE TO THE EYES OF HIM, WITH WHOM [IS] OUR ACCOUNT.
 Literal Standard Version . We may fear, then, lest a promise being left of entering into His rest, anyone of you may seem to have come short, for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard, for we enter into the rest—we who believed, as He said, “So I swore in My anger, They will [not] enter into My rest”; and yet the works were done from the foundation of the world, for He spoke in a certain place concerning the seventh [day] thus: “And God rested in the seventh day from all His works”; and in this [place] again, “They will [not] enter into My rest”;

since then, it remains for some to enter into it, and those who first heard good news did not enter in because of unbelief—
 again He limits a certain day, “Today,” in David saying, after so long a time, as it has been said, “Today, if you may hear His voice, you may not harden your hearts,”
 for if Joshua had given them rest, He would not have spoken after these things concerning another day;
 there remains, then, a Sabbath rest to the people of God,
 for he who entered into His rest, he also rested from his works, as God from His own.
 May we be diligent, then, to enter into that rest, that no one may fall in the same example of the unbelief,
 for the Word of God is living, and working, and sharper—beyond every two-edged sword—and piercing as far as [the] division of soul and spirit, of joints and also marrows, and a discerner of thoughts and intents of the heart;
 and there is not a created thing hidden before Him, but all things [are] naked and open to His eyes—with whom is our reckoning. Vv. 1–12 are included for context.

| | |
|-------------------------------|---|
| Modern English Version | . |
| Modern Literal Version 2020 | And there is no created thing unapparent in his sight, but all things are naked and have been laid-bare to his eyes to whom is the word to us. |
| Modern KJV | . |
| New American Standard | . |
| New European Version | . |
| New King James Version | . |
| NT (Variant Readings) | . |
| Niobi Study Bible | . |
| Revised Young's Lit. Trans. | . |
| R. B. Thieme, Jr. translation | Neither and there is not from his sight all things are naked unto the eyes of him face to face with whom we have an account, or our doctrine. |
| Updated Bible Version 2.17 | . |
| A Voice in the Wilderness | And there is no creature that is not revealed in His presence, but all things are naked and laid bare to the eyes of Him to whom we must give answer. |
| Webster's Translation | Neither is there any creature that is not manifest in his sight: but all things are naked and opened to the eyes of him with whom we have to do. |
| World English Bible | . |
| Worrell New Testament | . |
| Young's Updated LT | . |

The gist of this passage:

| Hebrews 4:13a | | | |
|---|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| οὐκ (οὐκ) [pronounced <i>ook</i>] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>] | <i>is, are, to be, keeps on being, continues having</i> | 3 rd person singular, present indicative | Strong's #2076 (3 rd person present form of #1510) |

Hebrews 4:13a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|--------------------------------|
| The verb <i>to be</i> can also refer to a state of having something. | | | |
| ktisis (κτίσις) [pronounced KTEES-iss] | <i>creation, creature, original formation (properly, the act; by implication, the thing, literally or figuratively); building, ordinance</i> | feminine singular noun; nominative case | Strong's #2937 |
| aphanês (ἀφανής) [pronounced af-an-ACE] | <i>invisible; not manifest, hidden</i> | feminine singular adjective; nominative case | Strong's #852 (hapax legomena) |
| enôpion (ἐνώπιον) [pronounced en-OH-pee-on] | <i>before, in front of, in the sight of, in the presence of</i> | improper preposition, adverb | Strong's #1799 |
| αυτου (αὐτοῦ) [pronounced ow-TOO] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |

There is no difference between the form of the masculine or the neuter. This makes no difference, because, *the Word* (found in this and the previous verse) is masculine.

Translation: *And no creature is hidden before Him [or, before it].*

This sentence could also be translated, *and no creature is hidden before it* (that is, before the Word of God).

It is certainly true that man is laid bare by the Scripture. We learn who and what man is in the Scriptures of God (which would continue the theme of v. 12).

At the same time, nothing is hidden from before the Living Word.

Hebrews 4:13b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| panta (πάντα) [pronounced PAN-ta] | <i>the whole, all; everyone, each one, all [things]</i> | neuter plural adjective; nominative case | Strong's #3956 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| gumnós (γυμνός) [pronounced goom-NOSS] | <i>naked, unclad, without clothing; ill clad; clad in undergarments only (the outer garments or cloak being laid aside)</i> | neuter plural adjective, nominative case | Strong's #1131 |

Used of the soul, whose garment is the body: *stripped of the body, without a body.*

Metaphoric use: *naked, i.e. open, lay bare; only, mere, bare, i.e. mere grain not the plant itself.*

| Hebrews 4:13b | | | |
|--|--|--|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| trachēlízō (τραχηλίζω) [pronounced <i>trash-ay-LIHD-zo</i>] | <i>laying bare, uncovering, exposing; being laid bare (open), being made manifest (to one)</i> | neuter plural, perfect passive participle, nominative case | Strong's #5136 (hapax legomena) |
| tois (τοῖς) [pronounced <i>toiç</i>] | <i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i> | masculine plural definite article; dative, locative or instrumental case | Strong's #3588 |
| ophthalmoi (ὀφθαλμοί) [pronounced <i>opf-thahl-MOI</i>] | <i>eyes; gaze; perception, knowledge, understanding</i> | masculine plural noun; dative, locative or instrumental case | Strong's #3788 |
| αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |

Translation: In fact, all things [are] laid bare, even having been uncovered to His eyes,...

All things—every thought and every motivation—is laid bare. God is able to see our souls and know all there is about us. The Word of God similarly reveals the soul of man, including our selfish intentions, ambitions, thoughts, etc. Everything is uncovered by the Word of God; everything is uncovered before God.

| Hebrews 4:13c | | | |
|--|---|--|--------------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| πρός (πρός) [pronounced <i>prahç</i>] | <i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i> | directional preposition with the accusative case | Strong's #4314 |
| hon (ὅν) [pronounced <i>hawn</i>] | <i>whom, which, what, that; to whom, to that, whose, whomever</i> | masculine singular relative pronoun; accusative case | Strong's #3739 |
| hêmin (ἡμῖν) [pronounced <i>hay-MIHN</i>] | <i>to us, of us, by us; for us, with us</i> | 1 st person plural reflexive pronoun; locative, dative or instrumental case | Strong's #2254 (from Strong's #1473) |
| ho (ὁ) [pronounced <i>hoh</i>] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |

| Hebrews 4:13c | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| logos (λόγος, ου, ό) [pronounced LOHG-ohss] | <i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i> | masculine singular noun, nominative case | Strong's #3056 |

Is the meaning here to be radically different from v. 12?

Translation: ...to Whom [or, by Which] [is] the Word to us.

It seems most logical to me that v. 13 is a continuation of v. 12; and that it continues to speak of the Word of God. Or, in the alternative, about God Who is made known in the Word. In any case, underlying our understanding of this passage is the Word of God.

This is the effect of the Word upon us. This is what the Word of God is to us. It lays bare our souls in every way imaginable.

Application: One side affect of learning Bible doctrine is, you become people-smart. You recognize that people certainly have hidden agendas, evil thoughts, and secret motivations. Now, this does not mean that you doubt all people at all times, and investigate their every thought and motivation. You simply have to be realistic and understand that all people have **sin natures**. That is a simple fact of life; and this is made known to us by the Word of God.

Hebrews 4:13 **And no creature is hidden before Him [or, before it]. In fact, all things [are] laid bare, even having been uncovered to His eyes, to Whom [or, by Which] [is] the Word to us.** (Kukis nearly literal translation)

Hebrews 4:13 **No creature is hidden from Him—every thought and motivation is laid bare, having been made visible in His sight—that is, the sight of the One Who is the Living Word to us.** (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus is our Great High Priest

[We] keep on having, therefore, a High Priest—a great (one)—Who has passed through the heavens: Jesus the Son of the God. Let us seize (and hold fast) to the profession. For we do not keep having a High Priest not being able to sympathize with the weaknesses of us, now having been tempted according to all (things) according to a likeness separate from sin. So let us approach with confidence in the throne of the grace that we may receive mercy and grace for well-timed help.

Hebrews
4:14–16

These things being so, [we] keep on having a great High Priest Who has passed through the heavens, [namely] Jesus, the Son of the God. Let us seize [and hold on tight] to [this] profession [of faith]. For we do not keep having a High Priest who is unable to sympathize with our weaknesses, [Him] having been tempted according to [His] likeness [to man], [yet remaining] without sin. Therefore, let us approach the throne of grace with confidence to the end that we [might] receive grace and mercy as a well-timed help.

We continually hold to the great High Priest who has passed through the heavens—namely Jesus, the Son of God, Who is now sitting at the right hand of God. Let us hold fast to this profession of faith because we keep having a High Priest Who is able to sympathize with our weaknesses, because He Himself was tempted in all points as we have been (and yet remaining without sin). Therefore, let us approach this throne of grace with confidence that He will give us the necessary grace and mercy when we need it.

Here is how others have translated this passage:

Ancient texts:

| | |
|---|---|
| Westcott-Hort Text (Greek) | [We] keep on having, therefore, a High Priest—a great (one)—Who has passed through the heavens: Jesus the Son of the God. Let us seize (and hold fast) to the profession. For we do not keep having a High Priest not being able to sympathize with the weaknesses of us, now having been tempted according to all (things) according to a likeness separate from sin. So let us approach with confidence in the throne of the grace that we may receive mercy and grace for well-timed help. |
| Complete Apostles Bible | Therefore having a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but having been tempted in all respects in quite the same way as we are, yet without sin. Therefore let us come boldly to the throne of grace, so that we may receive mercy and find grace to help in time of need. |
| Revised Douay-Rheims Douay-Rheims 1899 (Amer.) | . Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high priest who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy and find grace in seasonable aid. |
| V. Alexander's Aramaic Eastern Aramaic Manuscript James Murdock's Syriac NT | . Seeing then that we have a great High Priest, Jesus the Messiah, the son of God, who hath ascended to heaven; let us persevere in professing him. For we have not a high priest, who cannot sympathize with our infirmity; but [one] who was tempted in all respects like us, aside from sin. Let us, therefore, approach with assurance to the throne of his grace, that we may obtain mercy, and may find grace for assistance in the time of affliction. |

Original Aramaic NT Because we have therefore a great High Priest, Yeshua The Messiah, The Son of God, who has ascended to Heaven, let us hold fast to his confession. For we do not have a High Priest who cannot suffer with our weaknesses, but One who was tempted in all things like we are, apart from sin. Let us come therefore publicly to the throne of his grace to receive mercy, and we shall find grace to help in a time of suffering*.

Plain English Aramaic Bible .
Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Having then a great high priest, who has made his way through the heavens, even Jesus the Son of God, let us be strong in our faith. For we have not a high priest who is not able to be touched by the feelings of our feeble flesh; but we have one who has been tested in all points as we ourselves are tested, but without sin.

Bible in Worldwide English Then let us come near to the seat of grace without fear, so that mercy may be given to us, and we may get grace for our help in time of need. We have a great high priest who has gone into heaven. He is Jesus, the Son of God. Because we have such a great high priest, let us hold on to the things we believe.

We have a high priest who can feel with us when we are weak. He has been tested in every way, just as we are. But he did not do anything wrong. So let us trust him when we come to worship God. He is so good. He will be kind to us and help us when we need it.

Easy English .
Easy-to-Read Version–2008 We have a great high priest who has gone to live with God in heaven. He is Jesus the Son of God. So let us continue to express our faith in him. Jesus, our high priest, is able to understand our weaknesses. When Jesus lived on earth, he was tempted in every way. He was tempted in the same ways we are tempted, but he never sinned. With Jesus as our high priest, we can feel free to come before God's throne where there is grace. There we receive mercy and kindness to help us when we need it.

God's Word™ We need to hold on to our declaration of faith: We have a superior chief priest who has gone through the heavens. That person is Jesus, the Son of God. We have a chief priest who is able to sympathize with our weaknesses. He was tempted in every way that we are, but he didn't sin. So we can go confidently to the throne of God's kindness to receive mercy and find kindness, which will help us at the right time.

Good News Bible (TEV) Let us, then, hold firmly to the faith we profess. For we have a great High Priest who has gone into the very presence of God---Jesus, the Son of God. Our High Priest is not one who cannot feel sympathy for our weaknesses. On the contrary, we have a High Priest who was tempted in every way that we are, but did not sin. Let us have confidence, then, and approach God's throne, where there is grace. There we will receive mercy and find grace to help us just when we need it.

The Message .
NIRV .
New Life Version .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

| | |
|-----------------------------|---|
| Contemporary English V. | We have a great high priest, who has gone into heaven, and he is Jesus the Son of God. That is why we must hold on to what we have said about him. Jesus understands every weakness of ours, because he was tempted in every way that we are. But he did not sin! So whenever we are in need, we should come bravely before the throne of our merciful God. There we will be treated with undeserved kindness, and we will find help. |
| The Living Bible | . |
| New Berkeley Version | . |
| New Century Version | . |
| New Living Translation | . |
| The Passion Translation | So then, we must cling in faith to all we know to be true. For we have a magnificent King-Priest, Jesus Christ, the Son of God, who rose into the heavenly realm for us, and now sympathizes with us in our frailty. He understands humanity, for as a Man, our magnificent King-Priest was tempted in every way just as we are, and conquered sin. So now we come freely and boldly to where love is enthroned, to receive mercy's kiss and discover the grace we urgently need to strengthen us in our time of weakness. |
| UnfoldingWord Simplified T. | Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us firmly hold to our beliefs. For we do not have a high priest who cannot feel sympathy for our weaknesses. Instead, we have someone who has in all ways been tempted as we are, except that he is without sin. Let us then go with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. |
| Williams' New Testament | Since then we have in Jesus, the Son of God, a great High Priest who has gone right up to heaven itself, let us continue to keep a firm hold on our profession of faith in Him. For we do not have a High Priest who is incapable of sympathizing with us in our weaknesses, but we have One who was tempted in every respect as we are, and yet without committing any sin. So let us continue coming with courage to the throne of God's unmerited favor to obtain His mercy and to find His spiritual strength to help us when we need it. |

Partially literal and partially paraphrased translations:

| | |
|--|---|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | So having a great head priest who has gone through the heavenly regions, Jesus, the Son of God, we should hold tightly to the acknowledgment. You see, we don't have a head priest who is not able to empathize with our weaknesses, but who has experienced trouble in each and everything, in each likeness, without sin. So we may come with openness to the throne of the generosity so that we might receive forgiving kindness and find generosity for well-timed help. |
| Common English Bible | . |
| Len Gane Paraphrase | . |
| A. Campbell's Living Oracles | Now, having a great High Priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest who can not sympathize with our weaknesses; but one who was tried in all points, according to the likeness of his nature to our ours, without sin. Let us, therefore, approach, with boldness, to the throne of favor, that we may receive mercy, and obtain favor for the purpose of seasonable help. |
| New Advent (Knox) Bible | . |
| NT for Everyone | . |
| 20 th Century New Testament | We have, then, in Jesus, the Son of God, a great High Priest who has passed into the highest Heaven; let us, therefore, hold fast to the Faith which we have professed. Our High Priest is not one unable to sympathize with our |

weaknesses, but one who has in every way been tempted, exactly as we have been, but without sinning. Therefore, let us draw near boldly to the Throne of Love, to find pity and love for the hour of need.

Mostly literal renderings (with some occasional paraphrasing):

| | | |
|-----------------------------|---|--|
| An Understandable Version | . | |
| Berean Study Bible | . | |
| Christian Standard Bible | . | |
| Conservapedia Translation | . | |
| Evangelical Heritage V. | . | |
| Revised Ferrar-Fenton Bible | . | |
| Free Bible Version | . | Since we have such a great high priest who has ascended to heaven, Jesus the Son of God, let us make sure we hold on to what we say we believe. For the high priest we have isn't one who doesn't sympathize with our weaknesses, but one who was tempted in all the ways we are, but did not sin. So we should go confidently to God on his throne of grace so we can receive mercy, and discover the grace to help us when we really need it. |
| God's Truth (Tyndale) | . | |
| Holman Christian Standard | . | |
| International Standard V | . | <i>Our Compassionate High Priest</i> Therefore, since we have a great high priest who has gone to heaven, Jesus the Son of God, let us live our lives consistent with [Lit. us hold tightly to] our confession of faith. [The Heb. lacks of faith] For we do not have a high priest who is unable to sympathize with our weaknesses. Instead, we have one who in every respect has been tempted as we are, yet he never sinned. So let us keep on coming boldly to the throne of grace, so that we may obtain mercy and find grace to help us in our time of need. |
| Lexham Bible | . | |
| Montgomery NT | . | Inasmuch, then, as we have a great High Priest, Jesus, the Son of God, who has passed through the heavens, let us hold fast our confession of faith. For we have not a High Priest who cannot sympathize with our weaknesses, but one who has been tempted in all points like as we are, yet without sin. Let us, then, draw near with glad boldness to the throne of grace, that we may receive mercy, and find grace to help us in our times of need. |
| NIV, ©2011 | . | |
| Riverside New Testament | . | |
| Leicester A. Sawyer's NT | . | |
| The Spoken English NT | . | |
| UnfoldingWord Literal Text | . | Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us firmly hold to our beliefs. For we do not have a high priest who cannot feel sympathy for our weaknesses, but one who has in all ways been tempted as we are, yet without sin. Let us then go with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need. |
| Urim-Thummim Version | . | Seeing then that we have a great High Priest that is passed into the cosmos, Jesus the Son of Elohim, let us hold fast our profession. Because we have not a High Priest that cannot be touched with the feeling of our weaknesses; but was in all points in trials like as we are, yet without sin. Let us therefore approach openly to the Throne of Grace, that we may lay hold of Mercy, and find Grace to help in time of need. |
| Weymouth New Testament | . | Inasmuch, then, as we have in Jesus, the Son of God, a great High Priest who has passed into Heaven itself, let us hold firmly to our profession of faith. For we have not a High Priest who is unable to feel for us in our weaknesses, but one |

who was tempted in every respect just as we are tempted, and yet did not sin. Therefore let us come boldly to the throne of grace, that we may receive mercy and find grace to help us in our times of need.

Wikipedia Bible Project .
Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Hebraic Roots Bible We have therefore a great High Priest who has passed through the heavens, Yahshua, the Son of Elohim, let us remain firm in His faith. For we have not a high priest, who cannot share our infirmities; but we have one who was tempted in everything as we are, yet without sin. (Isa 53:4) Therefore, let us draw near with confidence to the throne of grace, that we may receive mercy, and we may find grace in time of need. (Heb 2:18)

Holy New Covenant Trans. So we have a High Priest who has gone through the heavens. He is Jesus, the Son of God. We must hold on to what we said we believed. Our High Priest can sympathize with our weaknesses. He was tempted in every way, as we are, but he never sinned! Let us come near God's throne of help in time of need with confidence. Then we can receive mercy and we can find help in time of need to help us when we need it.

The Scriptures 2009 Therefore, since we have a great High Priest who has passed through the heavens, עֵשׂוּרִי the Son of Elohim, let us hold fast our confession. For we do not have a High Priest unable to sympathize with our weaknesses, but One who was tried in all respects as we are, apart from sin. Therefore, let us come boldly to the throne of favour, in order to receive compassion, and find favour for timely help.

Tree of Life Version Therefore, since we have a great Kohen Gadol who has passed through the heavens, Yeshua Ben-Elohim, let us hold firmly to our confessed allegiance. For we do not have a kohen gadol who is unable to sympathize with our weaknesses, but One who has been tempted in all the same ways—yet without sin. Therefore let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace for help in time of need.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament ...Having so priest (chief) great having penetrated the heavens jesus the son [of] the god [We] may hold the confession not for [We] have priest (chief) not having (ability) to sympathize [with] the weaknesses [of] us {We have} [him] having been tested but in all [things] in likeness without offense [We] may approach so with confidence the throne [of] the favor that [We] may receive caring and favor [We] may find to timely help...

Alpha & Omega Bible .

| | |
|-----------------------------|--|
| Awful Scroll Bible | <p>Holding therefore a Great Chief-Priest, having gone-through the Expanse, Jesus, the Son of God, let us seize our considering-together.</p> <p>For we hold not a Chief-Priest, not able to be affected-with our weaknesses, but having been tempted, a having been tempted along everything, in likeness, without missing-the-mark.</p> <p>Let us therefore come-near with all-expressiveness, to the throne of Grace, in order that we shall obtain kindness, and may find Grace cry-ran well-timed.</p> |
| Concordant Literal Version | <p>Having, then, a great Chief Priest, Who has passed through the heavens, Jesus, the Son of God, we may be holding to the avowal."</p> <p>For we have not a Chief Priest not able to sympathize with our infirmities, but One Who has been tried in all respects like us, apart from sin."</p> <p>We may be coming, then, with boldness to the throne of grace, that we may be obtaining mercy and finding grace for opportune help."</p> |
| exeGesese companion Bible | <p><u>THE SON, OUR MEGA ARCHPRIEST</u></p> <p>So seeing that we have a mega archpriest who passed into the heavens</p> <p>- Yah Shua the Son of Elohim,</p> <p>we empower our profession.</p> <p>For we have no archpriest who cannot sympathize with our frailties; but was in all points tested according to our likeness</p> <p>- apart from sin.</p> <p>Hosea 11:8</p> <p>So come boldly to the throne of charism, to take mercy and find charism to opportunely help.</p> |
| Orthodox Jewish Bible | <p>Therefore, als (since) we have a great Kohen Gadol who has made his passing through Shomayim, [Rebbe, Melech HaMoshiach] Yehoshua HaBen HaElohim, let us hold firmly to the hoda'ah (confession) of the hachrazah (proclamation) of our [Orthodox Jewish] Emunah.</p> <p>For we do not have a Kohen Gadol who is unable to sympathize with our weaknesses, but one who has been tempted in every way as we are, yet without chet.</p> <p>Therefore, let us approach with bitachon the Kisse of Chesed, that we may receive rachamim and may find chesed for timely ezrah (aid).</p> |
| Rotherham's Emphasized B. . | |

Expanded/Embellished Bibles:

| | |
|---|---|
| <p><i>The Amplified Bible</i> An Understandable Version</p> | <p>Since then we [<i>Christians</i>] have [<i>such</i>] a great Head Priest, who has passed through the skies [<i>i.e., ascended to heaven. See Acts 1:9</i>], Jesus, the Son of God, we should remain true to our profession [<i>of faith in Him</i>]. For we do not have a head priest who is incapable of sympathizing with our weaknesses, but One [<i>i.e., Jesus</i>] who has been tempted in every way that we have, and yet without sinning. So, with confidence we should approach God's throne of unearned favor, so we can receive mercy and obtain that favor to help us when we need it.</p> |
| Benjamin Brodie's trans. | <p>Therefore, since we have a great High Priest [session: at the right hand of the Father] who has passed through the heavens [His ascension after the strategic victory on the cross], Jesus, the Son of God, let us keep on seizing the opportunity for confession [acknowledging our sins to the Father through the Son without going through a sacrificial system],</p> <p>For we do not have a High Priest who is not able to be touched [sympathetic suffering with us] by our weaknesses [limitations of our humanity], but having</p> |

The Expanded Bible
Jonathan Mitchell NT

been tempted on all points [every imaginable category] in quite the same way [similar to what we face in our Christian life], apart from sin [impeccability]. Therefore, let us keep on approaching the throne of grace [through prayer] with confidence [in our High Priest, not ourselves], so that we may obtain mercy [compassionate forgiveness of sins and restoration to temporal fellowship] and may find grace [day-by-day discovery in the filling of the Spirit] during our time of need [spiritual support from the mentorship of the Holy Spirit].

Continuously having, then, a great Chief Priest having passed through the atmospheres (or: heavens) [note: a figure of the holy place, and the holy of holies, in the Tabernacle] – Jesus, the Son of God – we can continuously be strong and lay hold of the same Word (or: with regard to the agreement of thought, the like-reason, the same message).

For you see, we do not have a chief priest who is unable or has no power to sympathize (to have a sense-experience with; to feel a stab of sympathy or suffer together; cf ch. 2:10) with our lack of strength, but One having been put to the proof – in accord with all things (or: down with all men; corresponding to all people) [and] in corresponding likeness – apart from failure (mistake; error; sin; failing to hit the target).

We should, then, be repeatedly and habitually coming to the throne of Grace (= mercy seat and place of Grace's authority); or: the throne which is grace; the throne that is marked by grace and whose source is joyous favor) with freedom in speaking and outspoken boldness as a citizen who has no fear of reprisal, so that we can at once receive and take mercy as well as grace and favor into a timely (seasonable; well-suited) response to a cry for help [reading with B; or, with other MSS: receive mercy and then at once find grace and favor, unto opportune help (or: leading into help marked by a season of well-being; with a view to aid whose character is a good situation and a fertile moment of wellness)].

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

Jesus Our Great High Priest

Therefore, *because we* have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold fast to our confession. For we do not have a high priest who is not able to sympathize with our weaknesses, but who has been tempted in all *things* in the same way, without sin. Therefore let us approach with confidence to the throne of grace, in order that we may receive mercy and find grace to help in time of need.

NET Bible®
New American Bible (2011)
The Passion Translation
Rotherham's Emphasized B.
The Spoken English NT

Jesus is our Great High Priest

So, since we have a great high priest who has gone through the heavens, Jesus, God's Son, let's hold firm to what we proclaim.^t

After all, we don't have a high priest that can't sympathize with our weaknesses: he's been tested in all the same ways as we have, without sin.

So let's come boldly^u up to the throne of grace. That way we can receive mercy, and find grace for help when we need it.^v

- t. Lit. “our confession/profession,” i.e. our public affirmation of loyalty to God and Christ.
- u. Lit. “with boldness,” or “with confidence”.
- v. Lit. “and discover grace for timely help”.

Wilbur Pickering’s New T.

We have a Great high Priest

Therefore, since we have a Great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast the Confession. For we do not have a High Priest who is unable to sympathize with our weaknesses, but He was tested in all points, in similar ways, without sin. So let us approach the throne of grace with confidence, that we may receive mercy and find grace, for timely help.

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

.
Therefore, having a great High Priest [who] has passed through the heavens—Jesus, the Son of God—let us be holding fast our confession. For we do not have a High Priest [who is] unable to sympathize with our weaknesses, but [One] having been tried in all [respects] in the same way [we are, yet] without sin.
Therefore, let us be approaching with confidence [or, a joyful sense of freedom] to the throne of grace, so that we shall receive mercy and find grace for well-timed help.

Berean Literal Bible

Bond Slave Version

C. Thomson updated NT

Charles Thomson NT

.
.
. Having therefore a great chief priest who hath passed through the heavens, namely Jesus the son of God, let us hold fast our profession. For we have not a chief priest incapable of sympathizing in our infirmities; but one who hath been tried in all respects like ourselves, but without sin. Let us therefore come with confidence to the throne of grace, that we may obtain mercy and find favour for reasonable assistance.

Context Group Version

Having then a great high priest, who has passed through the skies, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest that can't be touched with the feeling of our infirmities; but one that has been in all points loyalty-tested like [we are, yet] without disgrace. Let us therefore draw near without regard to class or status to the throne of favor, that we may receive generosity, and may find favor to help [us] in time of need.

English Standard Version

Far Above All Translation

Green’s Literal Translation

Literal New Testament

Literal Standard Version

Modern English Version

Modern Literal Version 2020

.
.
. Therefore having a great high-priest, Jesus the Son of God, who has gone through the heavens, let us hold-fast the confession.
For* we do not have a high-priest who is unable to sympathize together-with our weaknesses, but one who has been tempted according-to all things according-to our likeness, yet without sin.
Therefore let us come near to the throne of grace with boldness, in-order-that we may receive mercy and may find grace *for opportune help.

Modern KJV

New American Standard

New European Version

.
.
.

New King James Version
 NT (Variant Readings)
 Niobi Study Bible

Our Compassionate High Priest

Seeing then that we have a great High Priest who has passed into the Heavens, Jesus the Son of God, let us hold fast to our profession. For we do not have a High Priest who cannot be touched with the feelings of our infirmities, but was in all points tempted as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

Revised Young's Lit. Trans.
 R. B. Thieme, Jr. translation

Having therefore a great high priest, who having traveled through the heavens, Jesus the Son of God, let us take possession of the acknowledgment. For we have not a high priest unable to sympathize with our weaknesses; but having been tempted in all things in quite the same way, apart from sin. Therefore let us be approaching to the throne of grace with confidence, that we may receive grace in action and discover grace with reference to seasonable help.

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Translation
 World English Bible
 Worrell New Testament
 Young's Updated LT

The gist of this passage:
 14-16

| Hebrews 4:14a | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| echō (ἔχω) [pronounced EH-oh] | having [and/or] holding; the one who owns, the possessor, adhering to, clinging to | masculine plural, present active participle; nominative case | Strong's #2192 |
| oun (οὖν) [pronounced oon] | so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so | adverbial particle | Strong's #3767 |
| archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE] | chief priest, high priest | masculine singular noun; accusative case | Strong's #749 |
| me-gas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas] | large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important | masculine singular adjective, accusative case | Strong's #3173 |
| dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai] | going [through], passing through [a place, a region]; walking, journeying, traveling the road which leads through a place; going abroad | masculine singular, perfect active participle; accusative case | Strong's #1330 |

| Hebrews 4:14a | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tous (τοὺς) [pronounced tooç] | <i>the; these, to those; towards them</i> | masculine plural definite article; accusative case; also used as a demonstrative pronoun | Strong's #3588 |
| ouranoi (οὐρανοί) [pronounced oo-ran-OY] | <i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i> | masculine plural noun; accusative case | Strong's #3772 |

Translation: *These things being so, [we] keep on having a great High Priest Who has passed through the heavens,...*

There was a rest offered to the people of God known as the Exodus generation. They did not enter into this rest (Hebrews 4:2–3). However, believers at this point in time are able to enter into that rest (Hebrews 4:9).

All of these things are true, which includes that we have a great High Priest Who passed through the heavens, entering into the throne room of God.

| Hebrews 4:14b | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE] | <i>Jehovah is salvation; transliterated Jesus, Joshua</i> | proper singular noun, accusative case | Strong's #2424 |
| ton (τόν) [pronounced tahn]; also to (το) [pronounced toh] | <i>the, to [or towards] the</i> | masculine singular definite article in the accusative case | Strong's #3588 |
| huios (υἱός, οὐ, ό) [pronounced hwee-OSS] | <i>son, child, descendant; pupil; follower</i> | masculine singular noun, accusative case | Strong's #5207 |
| του (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |

Translation: *...[namely] Jesus, the Son of the God.*

This Person is, of course, Christ Jesus, the Son of God.

Hebrews 4:14c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| krateō (κρατέω) [pronounced <i>krat-EH-oh</i>] | <i>to seize or to retain</i> (literally or figuratively); <i>to hold</i> (by, fast), <i>to keep, to lay hand (hold) on, to obtain, to retain, to take</i> (by) | 1 st person plural, present active subjunctive | Strong's #2902 |
| tês (τῆς) [pronounced <i>tayc</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| homología (ὁμολογία) [pronounced <i>hom-ol-og-EE-ah</i>] | <i>profession, confession; a naming, an identification of; an acknowledgment</i> | feminine singular noun; genitive/ablative case | Strong's #3671 |

Thayer definitions: 1) *profession; 1a) subjectively: whom we profess to be ours; 1b) objectively: profession [confession], i.e. what one professes [confesses].*

Translation: Let us seize [and hold on tight] to [this] profession [of faith].

This is the profession of faith for the believer in this dispensation. Our great High Priest is Christ Jesus and He has entered into the throne room of God, traveling through the heavens to get there.

Hebrews 4:14 These things being so, [we] keep on having a great High Priest Who has passed through the heavens, [namely] Jesus, the Son of the God. Let us seize [and hold on tight] to [this] profession [of faith]. (Kukis nearly literal translation)

Hebrews 4:15a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|-----------------|
| ou (οὐ) [pronounced <i>oo</i>] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| gár (γάρ) [pronounced <i>gahr</i>] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| echō (ἔχω) [pronounced <i>EHKH-oh</i>] | <i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i> | 1 st person plural, present active indicative | Strong's #2192 |
| archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>] | <i>chief priest, high priest</i> | masculine singular noun; accusative case | Strong's #749 |
| mē (μή) [pronounced <i>may</i>] | <i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |

Hebrews 4:15a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|--------------------------------------|
| dunamai (δύναμαι) [pronounced DOO-nam-ahēe] | <i>being able, having power to; being able to do something; being capable, being strong and powerful</i> | masculine singular, present (deponent) middle or passive participle; accusative case | Strong's #1410 |
| With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act, incapable of doing.</i> | | | |
| sumpatheō (συμπαθέω) [pronounced soom-path-EH-oh] | <i>to be affected with the same feeling as another, to sympathize with; to feel for, have compassion on; to commiserate</i> | aorist active infinitive | Strong's #4834 |
| tais (ταῖς) [pronounced taiç] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i> | feminine plural definite article; dative, locative and instrumental cases | Strong's #3588 |
| asthénéiai (ἀσθένειαι) [pronounced ahs-THEH-nigh-ī] | <i>weaknesses, sicknesses, infirmities, diseases</i> | feminine plural noun, dative, locative or instrumental case | Strong's #769 |
| hēmōn (ἡμῶν) [pronounced hay-MOHN] | <i>us, of us, from us, our, ours</i> | 1 st person plural, personal pronoun; genitive/ablative case | Strong's #2257 (from Strong's #1473) |

Translation: For we do not keep having a High Priest who is unable to sympathize with our weaknesses,...

What is particularly comforting is, the High Priest Who represents us before God is able to sympathize with our weaknesses. He faced the same temptations here on earth.

Hebrews 4:15b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| peirazō (πειράζω) [pronounced pi-RAD-zoh] | <i>being tempted, being enticed; testing (objectively), scrutinizing, assaying, examining, going about, the one proving; trying; attempting to, endeavoring to</i> | masculine singular, perfect passive participle; accusative case | Strong's #3985 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| katá (κατά) [pronounced kaw-TAW] | <i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i> | preposition with the accusative case | Strong's #2596 |

| Hebrews 4:15b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| panta (πάντα) [pronounced PAHN-ta] | <i>all, everyone, anyone, all things; anything</i> | neuter plural adjective; accusative case | Strong's #3956 |
| katá (κατά) [pronounced kaw-TAW] | <i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i> | preposition with the accusative case | Strong's #2596 |
| homoiótēs (ὁμοιότης) [pronounced hom-oy-OT-ace] | <i>likeness, resemblance, like as, similitude</i> | feminine singular noun; accusative case | Strong's #3665 |
| chôris (χωρίς) [pronounced khoh-REECE] | <i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i> | adverb of separation | Strong's #5565 |
| hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah] | <i>sin, transgression, [intentional] failure, aberration [from the truth, or from a law or duty]; wrong, error, mistake, offense, violation [of a divine law]; sin nature; practice of sin; proneness to sin; imputation, guilt or consequences of sin</i> | feminine singular noun, genitive/ablative case | Strong's #266 |

Translation: ...[Him] having been tempted according to [His] likeness [to man], [yet remaining] without sin.

Jesus was tempted, because of His similarity to man (being completely a man, but lacking the sin nature). Jesus also lived this life without sinning.

Hebrews 4:15 For we do not keep having a High Priest who is unable to sympathize with our weaknesses, [Him] having been tempted according to [His] likeness [to man], [yet remaining] without sin. (Kukis nearly literal translation)

| Hebrews 4:16a | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ah-ee] | <i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i> | 1 st person plural, present (deponent) middle/passive subjunctive | Strong's #4334 |
| oun (οὖν) [pronounced oon] | <i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i> | adverbial particle | Strong's #3767 |
| meta (μετά) [pronounced meht-AH] | <i>with, along with, among, in the company of, in the midst of</i> | preposition with the genitive/ablative case | Strong's #3326 |

| Hebrews 4:16a | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| parrhêsia (παρρησία) [pronounced <i>par-rhay-SEE-ah</i>] | <i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); all out-spokenness</i> | feminine singular noun; genitive/ablative case | Strong's #3954 |
| tô (τῷ) [pronounced <i>toh</i>] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | masculine singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| thronos (θρόνος) [pronounced <i>THORN-oss</i>] | <i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i> | masculine singular noun; dative, locative or instrumental case | Strong's #2362 |
| tês (τῆς) [pronounced <i>tayc</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| charis (χάρις) [pronounced <i>KHAHR-iç</i>] | <i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i> | feminine singular noun; genitive/ablative case | Strong's #5485 |

Translation: Therefore, let us approach the throne of grace with confidence...

Because Jesus is in the throne room of God, we can approach the throne of grace with great confidence.

| Hebrews 4:16b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hina (ἵνα) [pronounced <i>HEE-na</i>] | <i>that, in order that, so that, to the intent that; because</i> | conjunction which denotes purpose or result | Strong's #2443 |
| lambánô (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>] | <i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i> | 1 st person plural, aorist active subjunctive | Strong's #2983 |
| eleos (ἔλεος) [pronounced <i>EHL-eh-oss</i>] | <i>grace, mercy, kindness, compassion; clemency</i> | neuter singular noun; accusative case | Strong's #1656 |
| kaí (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while</i> | conjunction | Strong's #2532 |
| charis (χάρις) [pronounced <i>KHAHR-iç</i>] | <i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i> | feminine singular noun; accusative case | Strong's #5485 |

| Hebrews 4:16b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eis (εἰς) [pronounced ICE] | <i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| eúkairos (εὐκαιρος) [pronounced YOO-kahee-ross] | <i>well-timed, seasonable, timely, opportune; in time of need; convenient</i> | feminine singular adjective; accusative case | Strong's #2121 |
| boêtheia (βοήθεια) [pronounced bo-AY-thi-ah] | <i>help, assistance; aid; especially, a rope or chain for frapping a vessel</i> | feminine singular noun; accusative case | Strong's #996 |

Translation: ...to the end that we [might] receive grace and mercy as a well-timed help.

We can as for and receive God's grace and His Mercy; and this will come to us as well-timed help.

As long as we continue to grow in the knowledge of our Lord and Savior, God will continue to provide us the help which we need (which comes in the form of grace and mercy).

Hebrews 4:16 **Therefore, let us approach the throne of grace with confidence to the end that we [might] receive grace and mercy as a well-timed help.** (Kukis nearly literal translation)

Hebrews 4:14–16 **These things being so, [we] keep on having a great High Priest Who has passed through the heavens, [namely] Jesus, the Son of the God. Let us seize [and hold on tight] to [this] profession [of faith]. For we do not keep having a High Priest who is unable to sympathize with our weaknesses, [Him] having been tempted according to [His] likeness [to man], [yet remaining] without sin. Therefore, let us approach the throne of grace with confidence to the end that we [might] receive grace and mercy as a well-timed help.** (Kukis nearly literal translation)

Hebrews 4:14–16 **We continually hold to the great High Priest who has passed through the heavens—namely Jesus, the Son of God, Who is now sitting at the right hand of God. Let us hold fast to this profession of faith because we keep having a High Priest Who is able to sympathize with our weaknesses, because He Himself was tempted in all points as we have been (and yet remaining without sin). Therefore, let us approach this throne of grace with confidence that He will give us the necessary grace and mercy when we need it.** (Kukis paraphrase)

| | | |
|--|--|---------------------------------------|
| Chapter Outline | Charts, Graphics and Short Doctrines | |
| Beginning of Document | Verse Navigation | Introduction and Text |
| First Verse | Chapter Summary | Addendum |
| www.kukis.org | Exegetical Studies in Hebrews | |

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Hebrews 4 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Hebrews 4

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Hebrews 4

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Hebrews 4

The translation used below is the Tree of Life Version (TLV). I have found these reviews to accomplish two basic tasks: (1) To introduce the reader to a translation of Scripture with which they may not be familiar; and (2) To provide a quick summary of the entire chapter.

There are 16 principles followed by the translation team, each of which is given a paragraph is explanation [here](#).

Key Principles for the Translation of the Tree of Life Version

These “Key Principles” were developed and approved by the TLV Bible Society - Board of Directors and under copyright to the Tree of Life Version [Circa - 2009].

1. Restoring the Jewish Name of Messiah

Messiah Yeshua, rather than Jesus Christ. Yeshua is what the Messiah’s mother, Mary (Miriam), called him. Likewise, Messiah should be easily understood as His title, not His last name. When using the term Jesus Christ, this title can be easily mistaken as His surname, especially to those unfamiliar with the teachings of the New Covenant.

2. Restoring the reverence for the four letter unspoken name of יהוה God

The tetra-grammaton, YHWH, will be translated as Adonai in the Old Testament and also in the New Testament when the Old Testament is being referenced. Elohim reveals the fullness of the plurality of God, and will always be used when it is in conjunction with Adonai. When “God” appears in this text apart from the tetragrammaton,

Key Principles for the Translation of the Tree of Life Version

it is being translated from Theos (Greek) or Elohim (Hebrew), not YHWH.

3. Restoring the clarity of the difference between the creator and the creation

We will capitalize all pronouns that refer to the deity, of both Father and Son. This allows for all readers to discern easily who is speaking to whom and honors God's divinity always.

4. Restoring the sacrificial death of Messiah Yeshua to the Torah from which the Good News unfolds

This Bible is committed to renewing the story of hope in the Promised Jewish Messiah by making His message more accessible for all people. Messiah Yeshua's sacrificial death was not the start of a new religion, but the fulfillment of the covenant that has traveled through time from the seed promised to Eve all the way to the seed sown in Miriam's womb. The same power that raised Messiah from the dead abides in all who believe, for Jews and Gentiles (non-Jews) alike.

5. Restoring more universal Hebrew terminology previously overlooked in most translations

Examples: shalom, halleluyah, amen, matzah, shofar

6. Adding, with the use of italicizing, on a very limited basis, lesser known Hebrew terms to help the reader better understand some of the lost intent of the original manuscripts

Examples: Ben-Elohim, Torah, mikveh, tsitsit, abba, echad, shabbat

7. Restoring a few key names in the biblical text to a more Hebraic expression to add clarity and reconnect Messiah to His Jewish family

In the original Greek text of the New Testament, names were changed to Greek. We are just changing them back so that their names bear witness to their Jewish Heritage. This list is VERY limited. They include Miriam for Mary, Jacob for James and Judah for Jude. All these names we felt strongly about because they were Yeshua's family members.

8. Clear up confusing language when referring to people not born Jewish in the text

We will be using "Gentile" for non-Jewish peoples of unknown faith distinction. This text will use "pagan" for any person following a faith choice that is not considered 1st century Judaism. We may use "nations" when speaking of people groups not included within the believing "descendants of Israel," whether born Jewish or "grafted in."

9. Clear up confusion between misunderstandings about intent when referring to the terms - synagogue and church

We will be using several different terms for "gatherings" of believers in Messiah...Since these terms [synagogue and church] have often promoted division between Jews and Christians for centuries...

10. Clear up the confusion about the terminology concerning the "Jews" of the New Covenant

...in the New Testament...There were antagonistic Jewish people that disagreed with Yeshua, there were Jewish people that loved and followed Yeshua and there were Jewish people who were undecided about Yeshua. And there were Jewish religious leaders in all three of those categories.

11. Clear up confusion about the terminology of "law"

Key Principles for the Translation of the Tree of Life Version

The 'Torah' will be only used for the laws of the five books of Moses..While the same word in the Septuagint for 'law' is used repeatedly, the New Covenant writers are often referring to different realms of laws in both Jewish and Roman culture. Additionally, sometimes when debating Jewish laws, they are debating Jewish traditions that were commonly followed as "oral laws." When these different debates about the different types of laws of Yeshua's day are only translated as "law" they can end up sounding contradictory.

12. Restoring the earlier work of translators by providing new terms for words whose meaning has become altered by changes in language over the centuries

There are some biblical words whose meanings have changed after centuries of religious persecution. Case in point, in the 1st century, apostles literally meant "Sent Ones." And, they weren't sent just messengers, they were spiritual ambassadors. Yet, today, proselytizing is viewed through a very narrow – often negative lens. We want to adopt more appropriate language for today's messengers and sincere followers: Emissaries (instead of apostles), kedoshim (instead of saints).

13. Restoring the Jewish culture of Yeshua's day through art and documented Biblical holiday observance

14. Restoring the Jewish order to the books of the Old Testament

15. Focusing upon the principle of gender equality, not gender neutrality

We acknowledge that when a word like "man" or "brothers" is used, it sounds like that the writer is only talking about men and excluding women, but that is not the case! Messiah actually teaches that women and men should be treated as equal before God.

16. Keeping unity within our Theological Review team as they work together on the entire text

Quite obviously, not all of these principles play a part in each and every chapter of Scripture.

This was taken from here:

<https://tlvbiblesociety.org/pages/key-principles> (accessed October 15, 2022)

Each point had a paragraph or two of additional information, some of which was edited out. There is a further explanation done by video for each point available on this same page (you could spend a couple of hours, if you wanted, to understand what this translation group meant to do).

The team who put this together: <https://tlvbiblesociety.org/pages/about-us>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Because you may not be familiar with the terminology used below by the Tree of Live Version, I will insert some explanation into their translation (all of this will take place in v. 14).

Hebrews 4:1 **Let us fear then! Though a promise of entering His rest is left open, some of you would seem to have fallen short.**

The believer is not here told to be afraid. He needs to be circumspect when it comes to entering the rest of God. The writer of Hebrews says that his readers may have fallen short here.

Hebrews 4:2 **For we also have had Good News proclaimed to us, just as they did. But the word they heard did not help them, because they were not unified with those who listened in faith.**

Almost all of the time when we read about the *good news*, it refers to the gospel message. Here, it does not. It simply refers to the Word of God, the Word of truth, the teaching of accurate Bible doctrine.

Those in the Exodus generation, who are under consideration here, did not unify (combine) accurate doctrinal teaching with faith. Although I do not care for the translation at this point (...because they were not unified with those who listened in faith.), one can still understand this to mean that some people believed the teaching of Moses and some did not. This teaching did not help one group because they did not listen in faith (they did not believe what they were hearing).

Exercising faith in the Word of God is a key step in spiritual growth. Apart from that, you are not growing in the spiritual life.

Hebrews 4:3 For we who have trusted are entering into that rest. It is just as God has said, “So in My wrath I swore, ‘They shall never enter My rest,’” even though His works were finished since the foundation of the world.

We have to carefully divide the Word of Truth at this point. Although one could say these same words and refer specifically to the gospel message, all of the Hebrew people of the exodus were saved. So the rest that they were supposed to enter was not salvation rest. For them, it was the rest of going into the land of promise, taking it, and then residing there for the rest of their lives.

For the Hebrews who receive this missive, that is no longer the rest that God has for them. For us of the Church Age—regardless of our race—the *rest* is the mature spiritual life. This is where God wants all of us to be.

The Exodus generation were so recalcitrant that God swore, “They will never enter into My rest!” (Psalm 95:11)

Hebrews 4:4–5 For somewhere He has spoken about the seventh day in this way: “And God rested on the seventh day from all His works,” and again in this passage: “They shall never enter My rest.” (Genesis 2:2 Psalm 95:11)

God, on the seventh day, rested, because everything had been done. There was nothing more for Him to do. He was not tired; He was finished.

However, because of the response of the Exodus generation (all of whom had believed in the Revealed God), they would not be allowed to enter into His rest. For them, this meant entering the land of promise, which God had promised to their fathers.

Hebrews 4:6 So then it remains for some to enter into it; yet those who formerly had Good News proclaimed to them did not enter because of disobedience.

This rest remains for others to enter into it. However, for those who heard the good news proclaimed to them (in this context, not the gospel, but the good news of God’s plan for them). Because of their disobedience to this good news, they could not enter into God’s rest.

Hebrews 4:7 Again, God appoints a certain day—“Today”—saying through David after so long a time, just as it has been said before, “Today, if you hear His voice, do not harden your hearts.”

For the unbeliever, today is the day of salvation. For the believer, today is the day to move forward in the Christian life, to pursue the rest provided by God.

Hebrews 4:8 For if Joshua had given them rest, God would not have spoken of another day later on.

If the rest of a promised land—that land that Joshua led them into—was the only rest, then this would not be offered to us today. But God continues to speak of this rest—both in the psalms and for this time period that we are in today.

Hebrews 4:9 **So there remains a Sabbath rest for the people of God.**

Therefore, the author of Hebrews concludes, there is still a sabbath-like rest for the people of God (those in this dispensation).

Hebrews 4:10 **For the one who has entered God's rest has also ceased from his own work, just as God did from His.**

In this rest, we cease from our works, just as God ceased from His. Now, in this rest—the spiritual life of the Church Age—our works would be the works of God. For salvation, our human works do not accomplish anything; and in the Christian life, our human works do not accomplish anything.

Hebrews 4:11 **Let us, therefore, make every effort to enter that rest, so that no one may fall through the same pattern of disobedience.**

Our efforts, in the Christian life, ought to be directed toward entering into that rest. This is *not* salvation, because the recipients of this letter are Hebrew believers; and this is not the ultimate rest, because God never suggests that we kill ourselves to enter into that rest. Therefore, this is the rest of the spiritual life. We enter into that rest by means of spiritual maturity.

Hebrews 4:12 **For the word of God is living and active and sharper than any two-edged sword—piercing right through to a separation of soul and spirit, joints and marrow, and able to judge the thoughts and intentions of the heart.**

We can trust the opportunity of that rest, because of the Word of God, which is alive and powerful, sharper than any two-edged sword.

Hebrews 4:13 **No creature is hidden from Him [or, *it*], but all are naked and exposed to the eyes of Him to whom we must give account.**

The motivations and intentions of the heart are not hidden from God; and they are revealed in His Word.

The second half of this verse is rather difficult to translate, despite the fact that it is made up of very common Greek words. I have transliterated this as follows:

Hebrews 4:13 **No creature is hidden from Him—every thought and motivation is laid bare, having been made visible in His sight—that is, the sight of the One Who is the Living Word to us. (Kukis paraphrase)**

God knows our motivations and intentions; and these are known to the Living Word as well.

Hebrews 4:14 **Therefore, since we have a great Kohen Gadol [= *the great priest, the High Priest*] who has passed through the heavens, Yeshua [= *Jesus*] Ben-Elohim [= *Son of God*], let us hold firmly to our confessed allegiance.**

We know that we have a great High Priest; One Who has passed through the heavens—namely Jesus the Son of God. We should hold firmly to Him; and to our allegiance to Him.

Hebrews 4:15 **For we do not have a kohen gadol [= *the great priest, the High Priest*] who is unable to sympathize with our weaknesses, but One who has been tempted in all the same ways—yet without sin.**

We know that Jesus, our great High Priest, is able to related to our weaknesses and our shortcomings. He was tempted in the same ways that we are, yet He is without sin.

Hebrews 4:16 **Therefore let us draw near to the throne of grace with boldness, so that we may receive mercy and find grace for help in time of need.**

Therefore, in this era, let us drawn near to His throne of grace with great boldness, because He has died for our sins. We receive God's grace and mercy at a time when we need it.

Addendum

Although some of the doctrines below I did on my own; and others I took from someone else, R. B. Thieme, Jr. did a lot of the original work on this; and his professor, L. S. Chafer probably presented many of these doctrines originally to Bob in his seminary days.

This is taken directly from a doctrinal posting of mine.

Living the Christian Life

I. **Salvation, being born again**

1. The Christian life has a starting point, and that is the moment that you believe in Jesus Christ. **For God so loved the world, that He gave His uniquely-born Son, that whoever believes in Him should not perish, but have eternal life (John 3:16). Anyone who believes in the Son has eternal life, but anyone who refuses to believe in the Son will never see life: God's retribution hangs over him (John 3:36).**
2. Salvation has been attained the same way throughout time. **Abraham had believed in Jehovah and He credited it to him for righteousness (Gen. 15:6).**
3. Salvation is nothing that you earn or deserve. You cannot work for it. You do not have to be really good or really bad to earn salvation. It is the free gift of God. **Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit (Eph. 2:8–9). It is not by works in righteousness which we had done, but according to His mercy, He saved us through the washing of regeneration and renewal of the Holy Spirit (Titus 3:5).**
4. The Bible refers to this as being born again. **"Truly, truly [= most assuredly; this is an undeniable truth], I say to you, unless one is born again he cannot see the kingdom of God." (John 3:3).**
5. To read more verses on **salvation**: ([HTML](#)) ([PDF](#)) ([WPD](#)).
6. So that there is no misunderstanding, you may lead a wonderful Christian life and you may be the lousiest Christian to walk the face of the earth; however, your salvation is based upon what Jesus did for you on the cross, not upon your life after salvation. Therefore, we retain our salvation no matter what we do after salvation. This is known as **eternal security** ([Word Doc](#)).

II. There are **3 phases to the Christian life**:

1. Phase I: Salvation.
2. Phase II: The believer's life in time. This is the focus of this outline.
3. Phase III: The eternal state. Sometimes this is called ultimate sanctification.

III. **God's plan is grace**; therefore, we ought to expect that every part of His plan is based upon His grace.

1. We cannot earn or work for our salvation; we simply believe in Jesus Christ and we are saved. This is grace. Rom. 3:24 Eph. 2:8–9
2. Being filled with the Holy Spirit and growing spiritually also must be a matter of grace. 1Cor. 3:10 15:10
3. Our eternal state after we die is based upon God's grace and essence (we can trust God to be honest with us).

IV. **Christian way of life**, part I: being in fellowship with God, **being filled with the Holy Spirit**:

1. The Bible speaks of an absolute personal status:
 - 1) Walking in the light versus walking in darkness (John 8:12 12:35 Rom. 13:12 2Cor. 6:14).
 - 2) Being in or out of fellowship (1Cor. 1:9 2Cor. 13:14 1John 1:6–9).

Living the Christian Life

- 3) Being filled with the Spirit versus grieving the Spirit (Eph. 4:30 5:18 1Thess. 5:19) or walking by the Spirit (Rom. 8:1, 4 Gal. 5:16, 25).
2. We are indwelt with the Spirit of God from salvation (Rom. 5:5 8:11, 15 1Cor. 2:12).
 - 1) As an aside, nowhere in any of the epistles does Paul or any other Apostle suggest that, the problem with the believers at this or that local church is, they don't have the Spirit of God and they need to seek that Spirit. Even with the carnal Corinthians, Paul did not indicate that they lacked the Spirit of God. Instead, he wrote to them: **We have not received the spirit of the world, but the Spirit from God, so that we might know the things that are freely given to us by God** (1Cor. 2:12).
 - 2) When it comes to what we should do, we go to the epistles for pertinent doctrine. We do not read a few verses out of Acts and think that we need to tarry for the Spirit or elect new Apostles or anything else. The Book of Acts is a unique history of the early church, all of which took place prior to the completion of the canon of Scripture.
 - 3) Clear examples of what happened in the Book of Acts but no longer occurs:
 - (1) Electing an Apostle. Jesus ascended into heaven and the disciples, prior to receiving the Holy Spirit, elected a 12th Apostle to replace Judas, who betrayed our Lord. This is an example of human viewpoint and works of the flesh. This so-called 12th Apostle will never be heard from again in the New Testament, which indicates God the Holy Spirit's opinion of him. Acts 1
 - (2) The Holy Spirit coming down upon the church with the sound of a forceful wind, giving the Apostles the gift of tongues. This was such a loud sound that it drew people to one place. When a new church opens its doors, this does not occur. Acts 2
 - (3) In that pre-canon era, there were a number of categories of believers who received the Holy Spirit in a similar fashion: Jewish believers who followed Jesus, Gentiles believers, and the disciples of John the baptizer.
3. One is filled with the Holy Spirit (which is not a feeling or an emotional experience) at the moment of salvation. This is equivalent to being in fellowship with God. At salvation, we all begin by being in fellowship with God.
4. You lose the filling of the Holy Spirit or you break fellowship with God by sinning. At salvation, you have a very limited understanding of sin—much of which is incorrect—so you may find yourself getting out of fellowship a lot. **If we say that we have not sinned, we make Him a liar, and His Word is not in us** (1John 1:9).
5. Fellowship with God is reinstated when you name your sins to God. **If we confess [= name, admit] our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness** (1John 1:9).
 - 1) **Faithful** means that God does this every time. There is no sin that you can commit that is so bad that God says, "Hmm, not this time; I won't forgive Charlie Brown for that sin, no matter how many times he admits to Me he did it."
 - 2) In case you wonder about this, committing a sin and then confessing it to God does not make things as if you never committed that sin. You are in fellowship at a point in time after you committed and then confessed that sin. However, if you committed a crime, you may end up facing the consequences for this; if you were unfaithful to your spouse or boyfriend or girlfriend, that sin—forgiven in total by God—may dissolve your relationship.
 - 3) **Just** means that God is justified in forgiving you your sin, even if this is the 77th time that you have committed this sin. This means that God can forgive you and still retain His perfect righteousness. God can forgive you in time because Jesus Christ died for your sin on the cross; Jesus Christ took upon Himself the penalty for your sin; and therefore, God the Father can forgive you for committing that sin.
 - 4) **To cleanse us from all unrighteousness** means, we are forgiven and cleansed of all sins that we have committed, even if there are things that we did that we did not realize were sins. Temporally, we are back in fellowship with God and, therefore, filled with the Spirit.

V. The Christian way of life, part II: knowing Bible doctrine or truth.

Living the Christian Life

1. Spiritual growth is achieved by hearing or reading accurate spiritual information and then believing that information.
 2. We are mandated by God to grow spiritually. **Grow in the grace and knowledge of our Lord and Savior Jesus Christ** (2Peter 3:18).
 - 1) **Knowledge** is Bible doctrine. This is learning the fundamentals of the faith and believing them.
 - 2) **Grace** means that God does all of the work; God does the providing. Therefore, just as God provided the gospel for you, God will also provide the ability and means of spiritual growth.
 3. Jesus, in His humanity, grew spiritually just as we do. **And the Child grew, and became strong in spirit, being filled with wisdom. And the grace of God was upon Him** (Luke 2:40).
 4. Doctrine in our souls changes us from the inside out. **Do not be conformed to this age** [time and place], **but be transformed by the renovation of your thinking, so that you may recognize what is the good, pleasing, and perfect will of God** (Rom. 12:2). See also 2Cor. 1:12
 5. We have an analogy to our secular lives—most of us have jobs and we did not walk into that job knowing everything that we needed to know. We usually had some training prior to taking a job, and we usually learned more about our work while on the job. So it is in the Christian life; we learn a few things before we actually produce anything in the Christian life; and we continue to learn on-the-job about what it means to be a Christian.
- VI. **The importance of Bible doctrine** ([HTML](#)) ([PDF](#)) ([WPD](#)). So that you do not think that this is some kind of a gimmick, the Bible has a lot to say about how important knowledge of the Word is.
1. Moses told his people: **“And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as bands between your eyes. You shall write them on the doorposts of your house and on your gates.”** (Deut. 6:6–9). Jews were to saturate the lives of their children with the Word of God.
 2. David wrote about the intake of doctrine; to God, he wrote: **Listen, You [God] desire [and You take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being].** (Psalm 51:6).
 3. The teaching of the Word of God took place in a number of areas—in the high places or at the gates, the entrance into the cities (Prov. 8:1–3, where Bible doctrine is called *wisdom*). Here are a few verses taken out of Prov. 8: **“I [wisdom] call out to all of you, and my appeal is to all people. You gullible people, **learn** how to be sensible. You fools, cause your heart to **understand**. Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her.”** (Prov. 8:4–5, 10–11).
 4. Believers were to seek the Word of God in the Old Testament, and to recognize that God’s way of thinking was not their way of thinking. **“Seek the LORD while He may be found; call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that He may have compassion on him, and to our God, for He will abundantly pardon. “For My thoughts are not your thoughts, neither are your ways My ways,” declares the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.”** (Isa. 55:6–9).
 5. The key is not how you feel or how *zealous* you are for the Lord; the key is knowledge of Bible doctrine. **Brothers, my deep desire and my prayer to God is for Israel, that they may be saved. For I testify about them that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. For Christ is the fulfillment of the law for righteousness to everyone who believes** (Rom. 10:1–4). The example given is, Jews who are industrious and emotionally committed to some form of religion, but they do not understand imputed righteousness, so they, therefore, attempt to establish their own righteousness. They come up short because of a lack of knowledge.
- VII. **What the Christian life is not:** If you life consists *only* of the things listed below, then you are not living

Living the Christian Life

the Christian life.

1. Going to a church.
2. Adhering to some system of do's and don't's.
3. Reading your Bible.
4. Joining a Christian organization of any sort.
5. Going out and doing good works (working in a mission or a soup kitchen or passing out tracks). Many new believers (not all) begin the Christian life with a great deal of enthusiasm, and they want to go out and do great things for God. However, you need to direct this enthusiasm toward learning the Word of God.
6. Living a good, moral life. Just as we live in a world of scientific laws, we also live in a world of moral laws. God has determined what is fundamental to every society, which is revealed in the last 6 commandments. This, along with certain other principles, are known as the laws of divine establishment. Many people live raucous lives, believe in Jesus Christ, and then reform themselves, and live according to the **laws of divine establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)). This is a good thing for society; the more conformed society is to the laws of divine establishment, the better that society is. However, this is not the Christian way of life. So that there is no misunderstanding, if you go from being a self-centered reprobate to the laws of divine establishment, then you will become a better person and those around you will begin to appreciate you more. You may even be tempted to quote the verse which reads, **If any man be in Christ, he is a new creation** (2Cor. 5:21). However, what has happened is, you have become a better person in society and a better citizen of your country; but you have not grown one iota in the Christian life.
7. The Christian life requires the filling of the Holy Spirit and knowledge of Bible doctrine. These are foundational principles; apart from them, you are not *living the Christian life*.

VIII. Church attendance.

1. Most believers achieve most of their spiritual growth within the local church.
2. This means that you must find a pastor who teaches, as often as possible, the Word of God. This is much more difficult to find than you might think it is.
3. I have made a list of doctrinal churches ([HTML](#)) ([PDF](#)). Unfortunately, I cannot guarantee each and every church on that list. If you live in the geographical area of one of these churches, that would be the first place to go to.
4. Many of these ministries will send you CD's of MP3 files of their teaching, as well as booklets; and most of these ministries allow you to download these things from their websites. Nearly all of these pastors have a basic series and these basic series are highly recommended. I had been a Christian for a year or more before I listened to R. B. Thieme, Jr.'s 1969 Basic Series, which is still, in retrospect, one of the most phenomenal series I have listened to.
5. Personally, after being saved, I began reading everything that I could, which included some cult literature (at the time, I had no idea). After awhile, I began to narrow my reading material, as it became clear that some of these organizations were cults.
6. Also, I found myself becoming quite interested in apologetics, which is the branch of theology where faith in Christ and Christianity are explained from a rational point of view. I was concerned whether or not Christianity was reasonable or logical.
7. Do not be surprised if you cannot find a good church which carefully teaches the Bible 3–5 hours/week. Such churches are the exception, not the rule. I originally lived in a city where there were hundreds of churches, if not thousands. After I had learned a little doctrine, I began to make the rounds, trying this and that church. I must admit to being surprised that finding a good church was not as easy as driving around the corner to the first place with a cross. If your pastor gives 20–30 minutes sermons, you are in the wrong place. If your pastor does not teach the mechanics of being restored to fellowship through naming your sins to God, then you are in the wrong place. If your pastor does not emphasize the importance of learning and knowing the Word of God, then you are in the wrong place. If the pastor or prominent members of the church appear as if they personally want to run your life, then you are in the wrong place (what I mean is, they have some sort of a system of checking up on you, or a system where you are socially bullied into doing certain

Living the Christian Life

- things).
8. Do not be surprised if God moves you from one city to another. For me, it was a matter of finding a job. I had a list of 3 possible choices, with Houston, TX as being way at the bottom of that list. I knew that Berachah Church was in Houston, so I considered moving here for that reason. When it came to my top 2 choices of places to move to, the doors were closed; I had no luck. When it came to moving to Houston, I set up 4 interviews, got on a plane for the first time in my life, and was offered 2 jobs. Every door opened to me. There are times that God will separate you from other things and other people and certain influences, so do not be shocked if this is your experience early on in your Christian life.
 9. What if you cannot find a good local church? You continue to read and study, whether it is from information from this website or the sites suggested by the List ([HTML](#)) ([PDF](#)). Some of these churches have satellite groups who either get DVD lessons or even an immediate streaming broadcast from the church itself. Berachah Church has several of these outreaches. The number of people where you go to learn the Word of God is never an issue. There might be 5, 50 or 5000 people at that gathering or at that church. Numbers mean nothing. They are not the mark of a good church or a bad church.
 10. There are ministries, like mine, which provide Bible doctrine online; and there are online churches. For most people—say 99%—you should move from salvation to a good, Bible-teaching local church rather than to stay with an online ministry, trying to grow via that ministry. I have known a number of people who have, for instance, been under a very good teacher listening from afar (R. B. Thieme, Jr. through MP3 lessons), and, on their own, they tend to get, for lack of a better expression, wacky. Even a small congregation of 2 or 3 who meet regularly and place themselves under academic discipline is better than listening to Bible teaching alone ([For where two or three are gathered together in my name, there am I in the midst of them](#)—Matt. 18:20). One tends to experience a greater and more consistent spiritual growth when under academic discipline.
- IX. Your personal ability to learn Bible doctrine.
1. First of all, God did not design us to be able to go to the Bible directly, read it, and grow spiritually. In some extreme cases, this is legitimate, yet limited. However, let me emphasize, these are extreme cases, perhaps where there is great persecution (certainly less than 1 out of a 1000 or 1 out of 10,000 believers?).
 2. We all have the ability to learn the Word of God, and God will provide the correct pastor teacher via some reasonable medium. Ideally, this is a local church, but it may be, temporarily, listening to the teaching of that pastor by means of MP3 files stored at their website, or gathering with a small satellite group of some sort.
 3. Every person, regardless of I.Q., can learn the Word of God. R. B. Thieme, Jr. used the term, *grace apparatus for perception*. This simply means that the ability to learn Bible doctrine is within every believer. However, this takes place according to God's plan, and not by your own approach. God's plan includes a local church and a pastor-teacher (or gathering with other believers and listening to a pastor who teaches in another city).
 4. It is necessary that we place ourselves under the authority of a pastor teacher, who has trained for his teaching ministry, and we listen.
 5. As we believe the things which he teaches, this information will print on our human spirits. This is spiritual growth.
 6. What we are doing, in most cases, is, changing our thinking; going from human viewpoint to divine viewpoint (Rom. 12:2 calls this the renovation of our thinking). We are learning to think as Christ thinks, which is far different than you would think at the moment of salvation (or even several months into your Christian life). ["For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."](#) (Isa. 55:9).
- X. Recommended basic series:
1. R. B. Thieme, Jr's 1969 Basic Series. This would be series 100 lessons 1 & 2 and series 102 #1–84 (you are allowed 36 lessons per month). This series cannot be ordered or downloaded online; it must be ordered by phone: (713) 621-3740. Although they will set up an ID number for you, they

Living the Christian Life

will never pester you for money or send you unwanted material in the mail. The series he has taught are located here: You will not be charged for ordering this series or any other series which Bob Thieme taught.

rbthieme.org/PDF/LessonListingForWeb.PDF (copy and paste into web browser).

2. <http://www.gbible.org/index.php?proc=pub> Booklets online which may be read online or downloaded and read on your computer from Robert McLaughlin Bible Ministries. His basic series may be ordered here:
<http://www.gbible.org/index.php?proc=cds&sf=vol&cid=8>
3. Robbie Dean's series:
<http://deanbible.org/andromeda.php?q=f&f=/Audio%20Files/2011%20-%20Spiritual%20Life%3A%20How%20Does%20A%20Christian%20Grow> (a short 6 lesson series on Christian growth which can be downloaded).
<http://deanbible.org/andromeda.php?q=f&f=/Audio%20Files/2003%20-%20Who%20is%20Jesus> (19 lessons on *Who is Jesus?*).
<http://deanbible.org/andromeda.php?q=f&f=/Audio%20Files/2004%20-%20Can%20We%20Trust%20The%20Bible> (8 lessons on *Can We Trust the Bible?*)
4. Joe Griffin's basic series:
<http://www.joegriffin.org/Pages/ClassArchive.aspx?SeriesID=BAS&ArchiveTitle=Basics> (52 lessons which can be downloaded).
5. Henry Hastings, III basic DVD series:
<http://www.archangelministries.org/lesson.asp?Group=7> (9 video lessons which can be downloaded)
6. There is a reasonable chance that, in going through these series that you may discover your right pastor teacher.

Chapter Outline

Charts, Graphics and Short Doctrines

A lot of believers really have no idea what human good is or what it is all about.

The Doctrine of Human Good

- I. Human good is the good that unbelievers do and the good that believers do when not filled with the Holy Spirit.
 1. This can include some of the great works of philanthropy. In some cases, the glorification of man is obvious. *60 Minutes* often does segments on rich people who give their money away to various philanthropic causes. One such segment had one of these men putting his name to various buildings to immortalize his own philanthropy.¹
 2. Believers do the same thing. Believers who are not filled with the Spirit or do not know how to be filled with the Spirit often do good things, like giving to the church, working in a soup kitchen, seeing a touching cause on television and sending them money. These are all good things, but they are not a part of the eternal plan of God. 1Cor. 3:10–15
- II. Because human good is dead within the plan of God; it is called dead works in Heb. 6:1.
- III. All human good is repulsive to God. God does not appreciate, accept, encourage or condone human good. Isaiah 64:6 (*All of our righteousness acts are as filthy rags in His sight*) Gen. 4:4
- IV. Human good has no value in the plan of God. 2Tim. 1:9: *Our Lord saved us and called us to a holy calling, not because of our works but because of His own purpose and grace, which He gave us in Christ Jesus before the ages began.*
- V. Human good is not the same as legitimate morality under the Laws of Divine Establishment.

The Doctrine of Human Good

Rom. 13:1–7

1. A society must be moral in order to survive.
 2. A society which is immoral but filled with human good could easily self-destruct. This describes a significant portion of the culture of the United States today.
- VI. The production of human good will not save man. In fact, no amount of good works (human good) will save man. Titus 3:5 Eph. 2:8–9
- VII. The human good of believer will be both revealed and destroyed at the Judgment Seat of Christ. 1Cor.3:10–16
- VIII. In the final judgement of Rev. 20:12–15 (which is not the same as the Judgment Seat of Christ), the basis of the indictment against unbelievers will be human good. Sin has been paid for on the cross, which means that God does not punish the unbeliever for his sins. Just as it would violate God's justice to ignore sin, it would also violate His justice to judge sin twice. The only sin in play, is the sin of rejecting Jesus Christ as Savior. John 3:36 Rom. 2:6–8
- IX. Human good often results in human glorification. Rom. 4:2 Eph. 2:9
- X. Human good is the good the believer produces when he is not filled with the Spirit. This can include things that believers associate with divine good, such as, giving money to a church, visiting the sick, missionary activity, etc. If you are not filled with the Holy Spirit, then whatever you do will not have eternal impact, but it will be burned at the Judgment Seat of Christ. 1Cor. 3:11–16
- XI. Human good is also the good which unbelievers produce. This may include any of the activities listed above (unbelievers do go to church) or things like, picking up a piece of trash, buying compact fluorescent bulbs for your house to save the environment, being nice to someone they do not like, etc.
- XII. We believers remain on this earth, after salvation, for the purpose of producing divine good. Divine good glorifies God and is represented by *gold, silver and precious stones* in 1Cor. 3:12. Eph. 2:10

¹ <http://www.cbsnews.com/video/watch/?id=7363716n>

See also <http://www.versebyverse.org/doctrine/humangood.html> which doctrine was originally taught by R. B. Thieme Jr.

http://www.gbible.org/_files/pdf/022700.pdf

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although I say that this doctrine came from James Allen, it is not a complete match to his work. I don't know if I got this from someone else or if I have edited his work.

The Doctrine of Divine Good (mostly from James Allen)

- I. Preliminary considerations.
 1. Divine good is the application of Bible Doctrine in the soul under the filling of the Holy Spirit, Gal.5:22,23 "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law."
 2. It is divine good because God sponsors it as a part of His perfect plan for each believer, Eph.2:10.
 3. The intake of Bible Doctrine is the basis for establishing the frame of reference for what is divine good production, 2Tim.3:16,17 "All Scripture is inspired by God and profitable for doctrine, for reproof, for correction, for training in righteousness; that the man of God might be mature, equipped for every good work."
 4. Greek vocabulary for the doctrine.
 - 1) The adjectives *agathos*: good, 2Tim.2:21; and *kalos*: good, Ti.3:8.

The Doctrine of Divine Good (mostly from James Allen)

- 2) The noun ergon: work, deed.
 - 3) The noun karpos: fruit.
 - 4) The noun, agape: love, Eph.1:15; cp. Heb.10:24.
- II. Divine good production must be distinguished from human good.
1. The unbeliever cannot produce divine good, Rm.8:8 "and those who are in the flesh cannot please God."
 2. Human works of righteousness cannot provide salvation, Ti.3:5 "He saved us not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and the renewing of the Holy Spirit."
 3. Satan sponsors human good as a part of his activity to deceive the human race, 2Cor.11:13-15 "For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants disguise themselves as servants of righteousness; whose end shall be according to their deeds."
 4. Human good constitutes any activity that is not clearly mandated by the Word of God, and is a part of the cosmic system in its alienation from God.
- III. Divine good production is the will of God for every believer.
1. God has decreed that every believer, as a part of the normal Christian way of life, should engage in divine good, Eph.2:10 "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."
 2. Divine good production is essential to maturity, Lk.8:15 "And the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with patience"; also, vs.14.
- IV. Ingredients necessary to divine good production as seen in the analogy of the vine in Jn.15:18.
1. Union with Christ (the true vine) provides the positional qualification, vss.1,3.
 2. The imperative "abide in Me" refers to being in fellowship, vss.47.
 3. The words "I in you" refers to having doctrine in the soul, vs.4; cp. vs.7.
 4. Pruning is analogous to testing, which results in greater production, vs.2.
 5. Failure to abide in Christ and to have His words in the individual believer (branch) is to suffer discipline and loss of reward, vs.6.
 6. There is a promise for those who follow the way to divine good production in
 7. Divine good production glorifies God and is conclusive proof of complete discipleship, vs.8.
- V. How God views the divine good of believers.
1. God knows our works, Rev.2:2,19; 3:15.
 2. Divine good glorifies God, Jn.15:8a.
 3. Our production is not in vain in the Lord, 1Cor.15:58.
 4. God is not so unjust as to forget our divine good, Heb.6:10.
 5. God impartially judges each one's works, 1Pet.1:17.
- VI. How we should regard divine good.
1. Be zealous for divine good, Ti.2:14 "who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people, zealous for good deeds"; 3:8.
 2. Do not grow tired of applications in your niche, Gal.6:9 "And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary";
 3. Stimulate others to apply doctrine, Heb.10:24 "and let us consider how to stimulate others to love and good deeds."
 4. Do not neglect doing good and helping others in need, Heb.13:16.
- VII. The importance of Rebound with respect to divine good is seen in:
1. The passage on vessels of honor and dishonor, 2Tim.2:20,21.
 2. The teaching on the isolation of the indwelling sinful trend of Adam (STA),
 3. The two categories of good, 1Cor.3:12,13.
- VIII. Occupational hazards associated with divine good production.
1. Failure to be in fellowship, Jn.13.

The Doctrine of Divine Good (mostly from James Allen)

2. Failure to know doctrine, 2Pet.1:5-8.
 3. Pursuit of the details of life, Lk.8:14.
 4. Faith minus works, Jam.2:14-20.
 5. Religious reversionism, Ti.1:15,16.
- IX. The Pastor-Teacher's role in the divine good production of his congregation.
1. He is to teach so they can do the work of the ministry, Eph.4:12.
 2. He is to pray for this end, Col.1:10; 2Thess.2:17.
 3. He is to set an example in good works, Ti.2:7.
 4. He is to exhort with respect to divine good production, Ti.3:8.
- X. Each believer's niche has great potential for divine good production.
1. Ladies in the Royal Family, 1Tim.2:10; 5:10; Ti.2:35.
 2. The well-to-do in the church, 1Tim.6:18.
 3. Young people, Col.3:20.
 4. Church leaders, 1Thess.5:12,13.
 5. Employers and employees, Eph.4:28,29; Col.3:22.
 6. Older saints, Ps.92:12-15.
- XI. Surpassing grace blessings in Phase 3 (SG3) are the incentive for divine good, 2Cor.5:10 "For we must all stand before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad"; cp. 1Cor.3:12-15.
- XII. There is a Phase 2 justification by works for the believer who puts the application of Bible Doctrine above personal security and interests.
1. Abraham, the patriarch, obeyed God and proceeded to offer up his only son Isaac, Jam.2:21-24.
 2. Rahab, the prostitute, hid the spies in Jerico at great personal risk because doctrine was more real than the seemingly impregnable walls of the city, Jam.2:25.

Portions of this doctrine were taken from James Allen (**Divine good**) but I think that I may have taken this from someone else.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

R. B. Thieme, Jr. did some of the best early work on differentiating divine good and human good. Many of the links below are either taken from his notes or use his notes as a basis.

Related Links To Human Good and Divine Good

Maranatha Church:

Doctrine of Divine Good

<http://www.versebyverse.org/doctrine/divinegood.html>

Doctrine of Human Good

<http://www.versebyverse.org/doctrine/humangood.html>

Pastor Merritt of Westbank Bible Church:

Doctrine of Human Good

<http://www.westbankbiblechurch.com/LGMerrittBooks/Human%20Good1012.pdf>

Sword of the Spirit (almost identical to above):

Doctrine of Divine Good

<http://www.swordofthespiritbibleministries.com/images/simplelists//NOTESAF/Divine%20Good.pdf>

Doctrine of Human Good

<http://www.swordofthespiritbibleministries.com/images/simplelists//NOTESGL/Human%20Good.pdf>

Dictionary of Bible Doctrine: Divine Good vs. Human Good

Related Links To Human Good and Divine Good

<http://dictionaryofdoctrine.com/Divine-Good.html>

Maranatha Church: Divine Good

<http://www.versebyverse.org/doctrine/divinegood.html>

James Allen of Faith Bible Church: Doctrine of Divine Good

<http://www.aliveandpowerful.com/pdf/Doc%20of%20Divine%20Good.pdf>

Grace and Truth Bible Ministries: Human Good vs Divine Good

http://www.gtbm.org/doctrine_notes/prayer_5272007.htm

Bob Yandian: Good versus Good

http://www.precepts.com/StudyMaterials/Articles/BibleTopics/Good_Versus_Good.html

I have not double-checked these links for awhile.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is taken directly from **Genesis 25** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Doctrine of the Sabbath Day

1. The fourth commandment reads: (God is speaking to His people) “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the sojourner who is within your gates. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.” (Exodus 20:8–11; ESV)
2. The Sabbath is Saturday, the 7th day of the week. Although there were several *Sabbath*'s in the Law of Moses, this is the only one that God instituted a commandment for.
3. The Sabbath is not to be confused with Sunday, which is the first day of the week. Matt. 28:1 John 20:1 Acts 20:7
4. The Sabbath for the Jews commemorates creation. God created all things necessary for human life in 6 days, and then He rested on the 7th. God did not rest because He was tired; He rested because He was finished. At that time, God blessed the 7th day and set it apart from the other days (Gen. 2:1–3). In this way, the 7th day represents a recognition and an appreciation for what God has done for us.
5. There is no clear observation of the Sabbath day prior to the establishment of the Mosaic Law. All we are told is, God set this day apart and sanctified it.
6. Some try to trace observance of the Sabbath back to Babylonia, because the word occurs in some Babylonian inscriptions; however it was not a seventh day observance (the Babylonians had a 5 day week); and it did not refer to a day of rest.
7. God did not stop work on the 7th day because He was tired. He did not get up at 5 am on the 8th day, make Himself a pot of coffee, and then go back to work on the earth and the universe. He was done on day 6; there was nothing left for Him to do (until man sinned).
8. Although the sanctifying of the 7th day is mentioned early on, legal requirements concerning this day did not occur until Ex. 16:26, where God provided manna for the children of Israel. They were to gather manna 6 days a week, but on the 6th, gather up a double portion to cover them for the 7th day, when they were not supposed to go searching for manna. This is the first passage where we have the word for *Sabbath* (our word is a transliteration from the Hebrew word). Ex. 16:22–30
9. This was codified in the Ten Commandments, as quoted above.
10. The Sabbath was seen as a specific sign between the Jews and God. Ex. 31:12–17
11. However, even though the Sabbath day was not codified until perhaps 2000 years after creation, the 7-

The Doctrine of the Sabbath Day

day week is nearly universal. There are so many reasons to prefer a 6-day or an 8-day week (or even 9-day or 10-day week). But men throughout the world mostly kept to a 7-day week. The reason for the 7-day week is the creation and restoration of the earth. People who do not believe in the Bible have decided that there are 5 visible planets, + the sun + the moon, so that makes 7, and so ancient man decided on a 7-day week for that **reason**. Interestingly enough, even though there are a variety of civilizations have had a week of 4–10 days, these pretty much stand out as the **exceptions**. The Soviets had a 7-day week, then changed it to a 5-day week (1929) and later to a 6-day week (1931); and then eventually returned to the 7-day week (1940). Although my **source** for this did not mention religious (or anti-religious) precepts as being the reason for these changes, I suspect that was at the heart of their thinking.

12. Keeping the Sabbath was a Law from the Ten Commandments; but it is not applicable to Christians in the Church Age. The legalistic Jews had distorted the Sabbath and had developed **hundreds of regulations** concerning the Sabbath. What I recall from my Jewish history course is, if you were walking along the street on the Sabbath, and a coach went by you and splashed mud on your outfit, then you were allowed to wait for the mud to dry, and then take it in your fist and squeeze it one time in order to remove the dried mud on the Sabbath. Col. 2:16
13. The Sabbath day was provided for man to lay aside the burden of his daily work and to be able to enjoy a day of worship and a day of rest. This was distorted by the rabbis over the years to an onerous burden of regulation following. Jesus called this *a heavy burden*.
14. The idea behind the Sabbath is grace. God has provided all that we need in 6 days; and we celebrate this and His provision by resting on the 7th day. The Jewish religious hierarchy transformed this grace provision into legalism.
15. The rest for all people is to enter into the rest offered by Jesus, to believe in Him and take His offer of rest. Matt. 11:28–29 John 6:37 7:37
16. There is a passage in Hebrews which is misapplied by Sabbath-keeping Christians.

Heb. 4:1 **Therefore, let us fear lest perhaps a promise having been left to enter into His rest, that any of you may seem to come short.**

There are three *rests* which a person can enter into. (1) A person can believe in Jesus, entering into the rest of salvation. (2) The believer can enter into faith-rest, where they claim promises and principles of grace in time. (3) In death, the believer enters into an eternal rest.

Heb. 4:2 **For, indeed, we have had the gospel preached to us, even as they also; but the Word did not profit those hearing it, not having been mixed with faith in the ones who heard.**

The key is hearing the word of truth and then believing it. There are those who have heard the word of truth, but did not mix that truth with faith. Academic knowledge about the Bible is not enough.

Heb. 4:3 **For we, the ones believing, enter into the rest, even as He said, "As I swore in My wrath, they shall not enter into My rest," though the works had come into being from the foundation of the world.** LXX-Psalm 94:11; MT-Psalm 95:11

The Exodus generation (specifically, Gen X) heard the words of truth, and yet rejected them time and time again, so that they never entered into the rest God had promised them. Although the Exodus generation believed in the Revealed Lord, they did not enter into the life of faith-rest after their salvation.

Heb. 4:4 **For He has spoken somewhere about the seventh day this way, "And God rested from all His works in the seventh day."** Gen. 2:2

For salvation, we are to enter into a rest analogous to the rest which God entered into. We stop all of our striving and believe in Him Who died for us. We rest from our own works, because salvation is not based upon our works.

The Doctrine of the Sabbath Day

Heb. 4:5 **And in this again, "They shall not enter into My rest."** MT-Psalms 95:11

Although Gen X did believe in the Revealed Lord, they did not exercise faith in God's direction for them after that. Because they did not exercise faith in God's leading, they did not enter into His rest (which would have been illustrated by entering into the Land of Promise).

Heb. 4:6 **Therefore, since it remains for some to enter into it [the rest], and those who formerly had the gospel preached did not enter in on account of disobedience,**

Some have had the gospel (good news) proclaimed to them, but they did not obey the mandate (**believe in the Lord Jesus Christ and you will be saved**).

Heb. 4:7 **He again marks out a certain day, saying in David, Today (after so long a time, according as He has said), "Today, if you hear His voice, do not harden your hearts."** MT-Psalms 95:7, 8

When you hear the word of truth, do not reject it. Do not harden your hearts against the truth.

When it comes to faith in the truth, this is, for the unbeliever, salvation; and for the believer, the spiritual life.

Heb. 4:8 **For if Joshua gave them rest, then He would not have afterwards spoken about another day.**

Joshua brought the people into the land, but this is not the final rest. Entering into the Land of Promise was illustrative of the rest provided by God.

Heb. 4:9 **So, then, there remains a sabbath rest to the people of God.**

There is a sabbath rest for believers in the Church Age. That is, there is both faith-rest after salvation and the eternal rest at the end of life. Salvation is not the be-all, end-all. In time, we need to enter into God's rest, which is His plan for our lives.

Heb. 4:10 **For he entering into His rest, he himself also rested from his works, as God had rested from His own.** LXX-Psalms 95:11; Gen. 2:2

In salvation we rest from our works and in the Christian life, we rest from our works as well. Only divine good is important in the Christian life. No amount of human good leads us into salvation; and no amount of human good does anything for us as believers in Jesus.

Heb. 4:11 **Therefore, let us exert ourselves to enter into that rest, that not anyone fall in the same example of disobedience.** (Green's literal translation throughout, a few notes added; and emphasis mine)

Since Hebrews was written mostly to Hebrews (believers and unbelievers both), this message is both evangelistic and an encouragement to the faith-rest life. See the Doctrine of **Faith-rest**. ([HTML](#)) ([PDF](#)) ([WPD](#)). This is also found in **Genesis 12** ([HTML](#)) ([PDF](#)) ([WPD](#)).

17. Believers will observe the Sabbath in the Millennium. Isa. 66:22–23
18. Closing summary points on the Sabbath for believers in the Church Age:
 - 1) Observance of the Sabbath was abolished at the death and resurrection of Christ.
 - 2) The church has never been under the Sabbath.
 - 3) We can help ourselves and others to understand the purpose of the Sabbath in Bible history.
 - 4) We have a spiritual rest, or spiritual Sabbath, when we believe God's promises to us; and to trust in the principles of the Word of God in time.

Doctrinal Teachers* Who Have Taught Hebrews 4

| | Series | Lesson (s) | Passage |
|--------------------------|---|------------|------------------------------------|
| | 1972 Hebrews (#419) | #35–47 | Hebrews 4:1–16 |
| | 1961 Basics (#101) | #5 | Hebrews 4:1–16 |
| | 1992 Spiritual Dynamics (#376) | #100–101 | Hebrews 4:1–3, 12 |
| | 1992 Spiritual Dynamics (#376) | #280, 1212 | Hebrews 4:12 |
| | 1992 Spiritual Dynamics (#376) | #830, 931 | Hebrews 4:15 |
| | 1985 Ephesians (#412) | #1220 | Hebrews 4:12 |
| | 1985 Ephesians (#412) | #1223 | Hebrews 4:1–2 |
| R. B. Thieme, Jr. | 1985 Ephesians (#412) | #1361 | Hebrews 4:1–3 |
| | 1965 Teens (#776) | #7 | Hebrews 4:1–3 |
| | 1991 Israel in Conflict (#840) | #24 | Hebrews 4:1–3 |
| | 1991 Israel in Conflict (#840) | #73 | Hebrews 4:13 |
| | 1991 Israel in Conflict (#840) | #118 | Hebrews 4:12 |
| | 1991 Israel in Conflict (#840) | #170 | Hebrews 4:15 |
| | 1991 Adversity vs. Stress (#845) | #13 | Hebrews 4:1–3 |
| | 1991 Adversity vs. Stress (#845) | #65 | Hebrews 4:5 |
| Dr. Robert Dean | https://deanbible.org/new-testament-menuitem/hebrews-menuitem | | Hebrews 1–13 |
| Billy J. Puryear | http://www.amadorbiblestudies.org/Notes/Hebrews/ | | Hebrews 1–13 |
| Robert H. Kreger | https://www.angelfire.com/mt/tabor/bibledoctrine.html | | Hebrews 1–13 |
| Benjamin Brodie | https://www.versebyverse.com/uploads/1/0/1/0/101034580/hebrews_expanded_translation.pdf | | Hebrews 1–13 (translation only) |
| Syndein | http://syndein.com/Hebrews.html | | Hebrews 1–13 |

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Mark Perkins and Jim Rickard have both posted notes on the book of Hebrews, but I can no longer find those notes. If anyone has access to these notes, I will post them at my website.

Word Cloud from the Kukis Paraphrase of Hebrews 4

Word Cloud from Exegesis of Hebrews 4²²

These two graphics should be very similar; this means that the exegesis of Hebrews 4 has stayed on topic and has covered the information found in this chapter of the Word of God.

| Chapter Outline | Charts, Graphics and Short Doctrines | |
|--|--------------------------------------|-----------------------|
| Beginning of Document | Verse Navigation | Introduction and Text |
| First Verse | Chapter Summary | Addendum |
| www.kukis.org | Exegetical Studies in Hebrews | |

²² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.